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अध्यक्ष, साङ्गवेद विद्यालय, रामघाट, वाराणसी ।

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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नारायणप्रोक्तं गायत्री-स्तोत्रम्

(देवीभागवत, १२. ५. २-२४)

श्रीनारायण उवाच—

आदिशक्ते जगन्मातर्भक्तानुग्रहकारिणि ।
सर्वत्र व्यापिकेऽनन्ते श्रीसन्ध्ये ते नमोऽस्तु ते ॥ २

त्वमेव सन्ध्या गायत्री सावित्री च सरस्वती ।
ब्राह्मी च वैष्णवी रौद्री रक्ता श्वेता सितेतरा ॥ ३

प्रातर्बाला च मध्याह्ने यौवनस्था भवेत् पुनः ।
वृद्धा सायं भगवती चिन्त्यते मुनिभिः सदा ॥ ४

हंसस्था गरुडारूढा तथा वृषभवाहिनी ।
ऋग्वेदाध्यायिनी भूमौ दृश्यते या तपस्विभिः ॥ ५

यजुर्वेदं पठन्ती च अन्तरिक्षे विराजते ।
सा सामगाऽपि सर्वेषु भ्राम्यमाणा तथा भुवि ॥ ६

रुद्रलोकं गता त्वं हि विष्णुलोकनिवासिनी ।
त्वमेव ब्रह्मणो लोकेऽमर्त्यानुग्रहकारिणी ॥ ७

सप्तर्षिप्रीतिजननी माया बहुवरप्रदा ।
शिवयोः करनेत्रोत्था ह्यश्रुस्वेदसमुद्भवा ॥ ८

आनन्दजननी दुर्गा दशधा परिपठ्यते ।
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गरिष्ठा च वरार्हा च वरारोहा च सप्तमी ।
नीलगङ्गा तथा सन्ध्या सर्वदा भोगमोक्षदा ॥ १०

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त्रिलोकवाहिनी देवी स्थानत्रयनिवासिनी ॥ ११

भूर्लोकस्था त्वमेवासि धरित्री लोकधारिणी ।
भुवो लोके वायुशक्तिः स्वर्लोके तेजसां निधिः ॥ १२

महर्लोके महासिद्धिर्जनलोके जनेत्यपि ।
तपस्विनी तपोलोके सत्यलोके तु सत्यवाक् । १३

कमला विष्णुलोके च गायत्री ब्रह्मलोकदा ।
रुद्रलोके स्थिता गौरी हरार्धाङ्गनिवासिनी ॥ १४

अहमो महतश्चैव प्रकृतिस्त्वं हि गीयसे ।
साम्यावस्थात्मिका त्वं हि शबलब्रह्मरूपिणी ॥ १५

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अलम्बुषा कुहूश्चैव शङ्खिनी प्राणवाहिनी ॥ २०

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तालुस्था त्वं सदाधारा बिन्दुस्था बिन्दुमालिनी ।
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किमन्यद् बहुनोक्तेन यत्किञ्चिज्जगतीत्रये ॥ २३

तत्सर्वं त्वं महादेवि ! श्रिये सन्ध्ये नमोऽस्तु ते ।
[इतीदं कीर्तितं स्तोत्रं सन्ध्यायां बहुपुण्यदम् ॥ २४

महापापप्रशमनं महासिद्धिविधायकम् ।
य इदं कीर्तयेत् स्तोत्रं सन्ध्याकाले समाहितः ॥ २५

अपुत्रः प्राप्नुयात् पुत्रं धनार्थी धनमाप्नुयात् ।
सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ २६

भोगान् भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।
तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ २७

यत्र कुत्र जले मग्नः सन्ध्यामज्जनजं फलम् ।
लभते नाऽत्र सन्देहः सत्यं सत्यं च नारद ॥ २८]

(Devī-Bhāg. XII. 5. 2-28)

NOTE ON THE GĀYATRĪ-STOTRA

The word *'gāyatrī'* is generally used for the *Gāyatrī-mantra* (Ṛg. III. 62.10; etc.) composed in the well-known Vedic metre *Gāyatrī*. This *Ṛk* or the *mantra* is addressed to God Savitṛ, and it is, therefore, also called as *Sāvitrī*. The presiding (or the *abhimāninī* female deity of this *mantra* is also called Gāyatrī, conceived as the goddess who protects her worshippers and reciters (cf. "गायन्तं त्रायसे यस्माद् गायत्री त्वमुदाहृता ।" Vyāsa as quoted in the Vīramitrodaya, Āhnika-prakāśa, p. 291). The worship of Gāyatrī in the form of meditation on her divine form and the *japa* or repeated recitation of the *Gāyatrī-mantra* has been enjoined to be performed at the time of the *sandhyā* (i.e. the juncture of the three divisions of the day—morning, noon and evening; and hence Goddess Gāyatrī is also called as *Sandhyā*; cf.—

प्राक्कूलेषु समासीनो दर्भेषु सुसमाहितः ।
प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ॥
या संध्या सा जगत्सूतिर्मायातीता हि निष्कला ।
ऐश्वरी तु परा शक्तिस्तत्त्वत्रयसमुद्भवा ॥

—(Kūrma-P., Cr. Edn., II. 18. 25-26)

In the first verse of the *Gāyatrī-stotra* given here from the Devī-Bhāgavata Goddess Gāyatrī is addressed as *Sandhyā* ('श्रीसंध्ये ते नमोऽस्तु ते'). Goddess Gāyatrī as Sandhyā has three different forms corresponding to the three *sandhyā*-s (morning, noon and evening), which are respectively known as *Gāyatrī*, *Sāvitrī* and *Sarasvatī*. Gāyatrī is to be meditated in the morning *sandhyā* as a young girl (*bālā*) of red complexion (for she is related to the rising sun); she, being of the red complexion, is, therefore, conceived as *Brāhmī* or the *Śakti* (Energy) of Brahmā. Sāvitrī at the noon is to be meditated on as a full-grown youthful maiden (*yauvanasthā*) of bright white colour (for she is related to the sun at its height); and on account of her bright white complexion she is to be conceived as *Raudrī* or the *Śakti* of the Rudra-form of the Sun-god. The Sarasvatī-form of Sandhyā in the evening is to be meditated on as an old lady (*vṛddhā*) of the dark complexion (for she is related to the setting sun and the evening darkness); and being of the dark complexion she is to be conceived as the Śakti of the Viṣṇu-form of the Sun-god.—(Śl. 3-4).

Again, Gāyatrī as Brāhmī is to be meditated on as riding on the Swan and reciting the Ṛgveda, Sāvitrī as Raudrī is to be meditated on as riding on the Ox and as reciting the Yajurveda, Sarasvatī is to be meditated on as riding on the Garuḍa and reciting the Sāmaveda. Gāyatrī, the morning-form of Sandhyā, resides on the Earth (as the Sun is then touching the horizon), Sāvitrī the mid-day-form of Sandhyā, resides in the atmospheric regions and Sarasvatī, the evening-form of Sandhyā, strolls in all the worlds and also on the earth.—(Śls. 5-6).

In the present *stotra* of the Devī-Bh. it seems that the Sāvitrī-form (at the mid-day) has been conceived as the Vaiṣṇavī Śakti and the Sarasvatī-form (in the evening) as the Raudrī Śakti (cf. Śls. 3-4). But the order seems to be reversed here either on account of the exigency of the metre or to some tradition different from that generally followed by other authorities—Cf.—

गायत्री ब्रह्मरूपा तु सावित्री रुद्ररूपिणी ।
सरस्वती विष्णुरूपा उपास्या रूपभेदतः ॥

उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम् ।
सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥

—(q. in Smṛti-candrikā, Ah. K., p. 355).

Gobhila, as q. in the Smṛti-candrikā (ib., p. 374) and in the Vīra-mitrodaya (Āh.-Pr., p. 290), also says :—

"प्रातर्गायत्री रविस्थिता रक्तवर्णा कुमार्यक्षमालाहस्ता हंसासनमारूढा ब्रह्मदैवत्या ऋग्वेदमुदाहरन्ती, मध्यंदिने सावित्री रविमध्ये स्थिता श्वेतवर्णा यौवनस्था त्रिनेत्रा त्रिशूलहस्ता वृषभासनमारूढा रुद्रदैवत्या यजुर्वेदमुदाहरन्ती, सायं सरस्वती रविमध्ये स्थिता श्यामवर्णा वृद्धा चतुर्भुजा चक्रहस्ता सुपर्णासनमारूढा विष्णुदैवत्या सामवेदमुदाहरन्ती ।"

Also *cf.* Gāyatrī-nirṇaya as quoted in these two Nibandhas after just the above quotations from Gobhila—

बालां च विद्धि गायत्रीं त्र्यक्षां च चतुराननाम् ।
रक्तां रक्ताम्बरोपेतामक्षसूत्रधरां तथा ॥

कमण्डलुधरां देवीं हंसवाहनसंस्थिताम् ।
ब्राह्मणीं ब्रह्मदैवत्यां ब्रह्मलोकनिवासिनीम् ॥

आवाहयेत्तु मन्त्रेण आयान्तीं सूर्यमण्डलात् ।
तथा मध्यमसंध्यायां सावित्रीं युवतीं तथा ॥

शुक्लाङ्गीं शुक्लवस्त्रां च वृषारूढां त्रिलोचनाम् ।
त्रिशूलडमरूहस्तां रुद्राणीं रुद्रदैवताम् ॥
कैलासनिलयां देवीमायान्तीं सूर्यमण्डलात् ।
एवं पश्चिमसंध्यायां वृद्धावस्थां सरस्वतीम् ॥
वर्णतः कृष्णवर्णां च चारुरूपां चतुर्भुजाम् ।
शङ्खचक्रगदापद्मधारिणीं विष्णुदैवताम् ॥
बदर्याश्रमवासां तामायान्तीं सूर्यमण्डलात् ।

Thus, these three forms of Sandhyā or Gāyatrī may be represented as follows :—

गायत्री	—प्रातः-संध्या	रक्तवर्णा	कुमारी	ब्राह्मी	हंसारूढा	ऋग्वेदाध्यायिनी
सावित्री	—मध्याह्न-संध्या	शुक्लवर्णा	यौवनस्था	रौद्री	वृषभारूढा	यजुर्वेदं पठन्ती
सरस्वती	—सायं-संध्या	श्यामवर्णा	वृद्धा	वैष्णवी	गरुडारूढा	सामवेदमुदाहरन्ती

Vyāsa, as q. in the Smṛti-candrikā (ib., p. 354) gives the following etymologies of these three forms:—

प्रतिग्रहादन्नदोषात्पातकादुपपातकात् ।
गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ॥
सवितृद्योतनाच्चैव सावित्री परिकीर्त्तिता ।
जगतः प्रसवित्री या वाग्रूपत्वात् सरस्वती ॥

The etymology of Sandhyā (Gāyatrī) is also given here as:—

उपास्ते संधिवेलायां निशाया दिवसस्य च ।
तामेव संध्यां तस्माच्च प्रवदन्ति मनीषिणः ॥

The sun is the prime source of all the energy. It is the soul of the universe. The whole universe springs from the sun, it is preserved and nourished by the sun and is merged in the sun at the time of its dissolution:—

आदित्यमूलमखिलं त्रैलोक्यं मुनिसत्तमाः ।
भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम् ॥ १२
सर्वात्मा सर्वलोकेशो देवदेवः प्रजापतिः ।
सूर्य एव त्रिलोकस्य मूलं परमदैवतम् ॥ ३
सूर्यात्प्रसूयते सर्वं तत्र चैव प्रलीयते ।
भावाभावौ हि लोकानामादित्यान्निःसृतौ पुरा ॥ ५

—(Brahma-P., Ān. edn , Adh. 31)

The Sun-god, the presiding or the *abhimāninī* deity of the sun is, therefore, identified with the Trinity, the three gods—Brahmā, Maheśvara and Viśṇu ; *cf*, "उदये ब्रह्मरूपं तु मध्याह्ने तु महेश्वरम्। सायाह्ने विष्णुरूपं तु त्रिरूपं वै दिवाकरम् ॥" (q. above from the Smṛti-candrikā); and 'त्वामिन्द्रमाहुस्त्वं विष्णुस्त्वं रुद्रस्त्वं प्रजापतिः ।" (Mbh. Vana-P., 3. 60). The Sun is also conceived as 'त्रयीमय'; cf.—

यद्रूपमृग्यजुःसाम्नामैक्येन तपते तव ।
विश्वमेतत् त्रयीसंज्ञं नमस्तस्मै विभावसो ॥

—(Br.-P. 32. 15)

अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता ।
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥

—(Viṣ.-P. II. 11. 11)

प्रातः स्मरामि खलु तत्सवितुर्वरेण्यं
रूपं हि मण्डलमृचोऽथ तनूर्यजूंषि ।
सामानि यस्य किरणाः प्रभवादिहेतुं
ब्रह्माहरात्मं कमलाक्षमचिन्त्यरूपम् ॥

—(q. in Ācāra-bhūṣaṇa, p. 7)

Also,

संस्तूयते सहस्रांशुः सामगाध्वर्युहोतृभिः ।
पश्यैनं विश्वकर्माणं रुद्रमूर्त्तिं त्रयीमयम् ॥

—(Kūrma-P., I. 14.16).

Hence, Gāyatrī conceived as Brahmāṇī, Rudrāṇī and Vaiṣṇavī Śakti reciting, in her three forms, the three Vedas is, in fact, the Śakti of the Sun-god. This Śakti of the sun-god is manifested in her material form as the all-pervading solar energy. And Goddess Gāyatrī as identified with the solar energy which is the source of all light and heat, is worshipped through the *Gāyatrī-mantra.*

Gāyatrī in her three forms has her abode in the Brahma-loka (as Brāhmī), Rudra-loka (as Raudrī) and Viṣṇu-loka (as Vaiṣṇavī). She is the great Māyā or the creative *Śakti* conferring innumerable boons on her worshippers; she is the source of pleasure for the seven-sages; she has risen from the hands and eyes of God Śiva and Goddess Śivā and also has been produced from their tears and sweats (the symbolical significance of this conception is not clear !):—(Śls. 7-8). She is also Goddess *Durgā,* the source of happiness and bestower of *bhoga* (worldy enjoyments) and *mokṣa* (liberation from worldly bondage), in her ten forms, viz. वरेण्या, वरदा, वरिष्ठा, वरवर्णिनी etc. as mentioned in Śls. 9-10. She resides in the three worlds in her other three forms; viz. in the world of mortals as *Bhāgīrathī,* in the nether world (Pātāla) as *Bhogavatī* and in the celestial world as *Triloka-vāhinī.* —(Śl. 11).

Goddess Gāyatrī is thus identified here with all the important Deities of Purāṇic pantheon on the divine plane. The pantheism is further developed by dwelling upon her cosmic form. She is the world-sustaining *Dharitrī* (Earth) in the Bhūr-loka (world of mortals), the *Vāyu-śakti* in the Bhuvar-loka (the Middle or the Atmospheric Region), the *Tejasāṁ-Nidhi* (i.e. the sun) in the Svar-loka (celestial Region), the *Mahā-siddhi* (great accomplishment) in the Mahar-loka, the *Janā* (birth) in the Jana-loka, the *Tapasvinī* (performing austerities) in the Tapas-loka and the *Satya-vāk* (truthful speech) in the Satya-loka. She is *Kamalā* (Lakṣhmī) in the Viṣṇu-loka, *Gāyatri* in the Brahma-loka and *Gaurī* occupying half of the body of Hara (Śiva) in the Rudra-loka.—(Śls. 12-14).

She is the Origin (*Prakṛti*) of the creation, and also the *Prakṛti* (*Pradhāna,* the Primordial Matter) from which the *Ahaṁ* (*Ahaṁkārā* or the cosmic ego) and the *Mahat* (the cosmic Mind-principle) have sprung. She is also the unmodified *Prakṛti* in her *sāmyāvastha* (equipoised, balanced and undisturbed state). She is the *Śabala* (immanent?) Brahman, She is the *parā* (transcendent) and the *aparā* (immanent) *paramā* (supreme) Śakti. She is the *Icchā-śakti*

(will-power), *Kriyā-śakti* (Power of action) and the *Jñāna-śakti*. (Power of knowledge), and also the bestower of all these three *śakti-s*. (cf. also Kūrma-P., I. 11.36 for the three *śakti*-s).
—(Śls. 15-16).

The *stuti* now comes to the level of our physical world. Gāyatrī is here identified with the principal sacred rivers—Gaṅgā, Yamunā, Vipāśā, Sarasvatī etc.—mentioned in the three Śls. 17-19ab, as well as with the principal *nāḍī*-s or the nerves spread out in the human body, which are mentioned in the Yoga treatises and are sometimes conceived as the counterpart of some of these sacred rivers of Bhārata-varṣa. All the *nāḍī*-s mentioned here are included in the principal fourteen *nāḍī*-s enumerated and described in the Śāṇḍilya and other Yoga-Upaniṣads ; *cf.*—

मध्यस्थकुण्डलिनीमाश्रित्य मुख्या नाड्यश्चतुर्दश भवन्ति । इडा पिङ्गला सुषुम्ना सरस्वती वरुणा पूषा हस्तिजिह्वा यशस्विनी विश्वोदरा कुहुः शङ्खिनी पयस्विनी अलम्बुसा गान्धारीति नाड्यश्चतुर्दश भवन्ति ॥

(Śāṇḍilya-Upaniṣad 1.9)

Gāyatrī is then identified with the various forms of the subtle nerve-forces or *śakti*-s residing in the nerve-plexuses (called *cakra*-s cf. the Varāhopaniṣad 5.53—"मूलाधारादि षट्चक्रं शक्तिस्थानमुदीरितम् ।"). These forms are named here as the *Prāṇa-śakti* residing in the lotus-like heart or in the *Anāhata-cakra*, the *svapna-nāyikā* residing in the throat or in the *Viśuddhi-cakra*, the *Sadādhārā* residing in the palate, the *Bindu-mālinī* residing in the Bindu—semen or the mind (the *śakti* residing in the *Mūlādhāra* is also called Bindu ; *cf*. Yogaśikhopaniṣad. Adhs. 3, 5), the *Kuṇḍalī-śakti* in the *Mūlādhāra*, the *Vyāpinī* at the root of the hair of the head ; Gāyatrī resides in the middle of the *śikhā* or tuft of the hair, she also resides in the *sikhāgra* (root or extremity? of the *śikhā*; *Sahasrāra-cakra*) where she is known as the *Manonmanī* (a stage in the *Yoga* where the mind ceases to work and all mental modifications are annihilated: at this stage the great *yoga-śakti* is generated which is also called *Manonmanī* ; "मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने" Yogaśikhopaniṣad 6. 3).

This cosmic conception of Goddess Gāyatrī culminates in the last śloka (24) of this ptotra—

किमन्यद् बहुनोक्तेन यत् किञ्चिज्जगतीतले ।
तत्सर्वं त्वं महादेवि श्रिये सन्ध्ये नमोऽस्तु ते ॥

"What is the use of saying so much ! Whatever is there on this earth and in the rest of the universe that all is *Thou,* O great Goddess ; O Śrī, O Sandhyā ! we bow to *Thee.*"

Then follows the *phala-śruti* of this *stotra* in the four ślokas (25-28). In the Vedic and the Purāṇic literature a *phala-śruti* is generally appended to primary topics and *stotra*-s to indicate their great importance. The importance of the *Gāyatri-stotra* is amply justified by the fruits mentioned as resulting from the daily reciting of this *stotra* with faith and concentration at the time of the three *sandhyās.* And the *Stotra-Kāra* (or the *Purāṇa-Kāra*) means what he says.

—ANAND SWARUP GUPTA

THE ŚRĪPARVATĪYA ANDHRAS OF THE PURĀṆAS

BY

S. SANKARANAYANAN

[अस्मिन् निबन्धे विदुषा लेखकेन पुराणेषु निर्दिष्टानां श्रीपर्वतीयान्ध्राणामवस्थितिविषये सप्रमाणं पक्षविपक्षमतानां समीक्षापूर्वकं विवेचनं कृतम् । पुराणवचनमस्तिः—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।
सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥

तथा च :—

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।
सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥

सातवाहनवंशीयान्ध्राणां पतने सातवाहनानामेव भृत्या राजानो बभूवुर्येषु श्रीपर्वतीयानामुल्लेखः प्राप्यते । वर्गेसमहोदयस्य विचारानुसारतः एते सातवाहनभृत्या अन्ध्रा सांप्रतिककुर्नुलजनपदस्थे श्रीशैले अथवा चन्द्रगुप्तपट्टने राज्यमकुर्वन् । रैप्सनमहोदयस्य विचारानुसारत एते सातवाहनभृत्या चुटुशातकर्णिनामभाजो राजान आसन् । हीरानन्दशास्त्रिप्रभृतिभिः एतन्मतमस्वीकृतं यतो हि इक्ष्वाकुवंशीयशिलालेखेषु नागार्जुनकोण्डस्थयाइक्ष्वाकुराजधान्या विजयपुर्या सह श्रीपर्वतस्य साम्यं सामीप्यं वा स्थापितं वर्तते । एतन्मतानुयायिभिः स्वीक्रियते यत् सम्पूर्णं नल्लमलै पर्वतमेव श्रीपर्वतनाम्ना प्रसिद्धमासीत् तथा पुराणस्थवर्णने इक्ष्वाकूणामेवोल्लेखोऽस्ति न तु चुटुशातकर्णिनाम् । इदमपि उक्तं यत् सातवाहनानन्तरम् इक्ष्वाकूणामेवात्र राज्यमासीत् नेतरेषाम् । अत्र लेखकमहोदयेन विविधप्रमाणानामाधारेण स्थापितं यत् वर्गेसमहोदयस्य तथा च रैप्सनमहोदयस्य मतमेव प्रामाणिकतरं वर्तते तथा पुराणवचने चुटुशातकर्णिनामेव एतद् वर्णनमस्ति तथा श्रीपर्वतीयान्ध्रा चुटुशातकर्णिनामभाजो राजान आसन् ।]

It is well known to the students of the ancient Indian history that the Purāṇas supply a list of ruling families that arose to power on the decline of the imperial Andhras i.e. the Sātavāhanas. The Purāṇas call these families as those of the servants of the Sātavāhanas. Among them come first the Śrīparvatīya Andhras. The relevant Purāṇic passage runs as follows:—

अन्ध्राणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः ।
सप्तैवान्ध्रा भविष्यन्ति दशाभीरास्तथा नृपाः ॥ etc.

The passage that gives the respective reign periods of those families reads:

अन्ध्राः श्रीपर्वतीयाश्च ते द्विपञ्चाशतं समाः ।
सप्तषष्टिस्तु वर्षाणि दशाभीरास्तथैव च ॥ etc.

Jas. Burgess was probably the first modern scholar to comment upon the above passages. He held that the Andhras who are called the *bhṛtyas*, or servants, of the Andhras, i.e. the Sātavāhanas, in the text may be a petty dynasty either at the modern Śrīśailam in the Kurnool district, or across the Kṛṣṇā at Candraguptapaṭṇam in the vicinity.[1] Prof. Rapson went a step further and suggested that the above servants of the Andhras were perhaps the Cuṭu Sātakarṇis.[2] This view, however, has been rejected subsequently by scholars like Hirananda Sastri and others[3] on the ground that the Ikṣvāku inscriptions associate what is called Śrīparvata with the Ikṣvāku capital Vijayapurī in the Nāgārjunakoṇḍa valley. Following this contention, it is now generally held that the whole of the Nallamalai range was known by the general name Śrīparvata and that it was the Ikṣvākus and not the Cuṭus who are referred to in the above passages.[4] It is also stressed that no dynasty other than the Ikṣvākus could have ruled in the region after the Sātavāhanas and that to this Śrīparvata of the Ikṣvākus of the Nāgārjunakoṇḍa valley, the *Tāntrika* Nāgārjuna of the seventh century should have retired as stated by the Tibetan writer Tārānātha, and as indicated by the nearby Jaggayyapeṭa inscription of Candraprabha the spiritual grandson of that *Tāntrika* teacher.[5]

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1. *Arch. Surv. S. India.*, Vol. I, (1887) p. 7, f. n.
2. *Catalogue of the Coins of Andhra Dy. etc.* (London, 1908), pp. lxix, lxxxiii n, 212.
3. See e. g. Hirananda Sastri, *Arch. Surv. India Ann. Rep.*, 1926-27, pp. 185-86; Jayaswal, *Journ. Bihar & Orissa Res. Soc.*, Vol. XIX (1933), p. 171 etc.
4. See e. g. K. Gopalachari, *Early Hist. Andhra Country* (Madras, 1941) p. 396; *The Age of Imperial Unity* (Ed. R. C. Majumdar etc., Bombay, 1951), p. 224, *A Comprehensive Hist. Ind.* (Ed. K. A. N. Sastri, Orient Longmans, 1957) p. 333.
5. See e. g. K. Gopalachari, op. cit., p. 126, etc.

Thus the choice of the scholars lies in between the Cuṭus and the Ikṣvākus in explaining the above passage. In the present paper it is proposed to see which of these two families have a better claim to be referred to in the given Purāṇic verses. It will be seen in the sequel that the evidence of the Nāgārjunakoṇḍa and Jaggayyapeṭa inscriptions and the arguments based on them are not strong enough to go against what Burgess and Rapson had suggested. On the other hand there are reasons amplifying the validity of their contention.

(i) The Cuṭukula coins from the Anantapur district[1] and from the southern part of the former Hyderabad State[2] indeed go to prove that the Cuṭus held sway in and around the Śrīśailam or the Śrīparvata area and that they could have been rightly referred to as Śrīparvatīyas. It may get further support from the fact that the Śrīśailam region was known in the medieval times by the name *Kannaḍū Kanna-viṣaya* which were evidently the contracted forms of *Sātakarṇi-nāḍu* and *Sātakarṇi-viṣaya*. It is likely that they were nothing but the *Sātavāhani-hāra* of the Myākadoni inscription of Puḷumāvi and Sātavāhani-raṭṭa of the Hirahaḍagalli plates.[3] But the Cuṭus, like their masters, viz. the Sātavāhanas, are known to have borne the title or surname Sātakarṇi. Hence *Sātakarṇināḍu* may denote the land of the Cuṭu Sātakarṇis as well.

(ii) The present Śrīśailam is famous for its temple of the goddess Bhramarāmbā, who is stated to be one of the 18 *Śaktis*.[4] In the *Lalitopākhyāna* section of the *Brahmāṇḍapurāṇa*, the hill is included in the list of 50 *Śrīpīṭhas* of the goddess Lalitā.[5] The *Matsyapurāṇa* describes it as a seat of the mother goddess Mādhavī.[6] The *Agnipurāṇa* goes to say that it is a *siddhikṣetra* where gods Siva and Pārvatī are always present.[7] The *Kathāsaritsāgara* contains a story of a Kāshmirian, performing penance in this place and receiving boons from the gods.[1] In the romance *Vāsavadattā*, its celebrated author Vasubandhu, perhaps earlier than Bāṇa-bhaṭṭa,[2] describes Śrīparvata as an abode of god Mallikārjuna.[3] It is well-known that the presiding deity of the Śrīśailam temple is the god Mallikārjuna. All these tend to prove, beyond reasonable doubt, that the popular and conventional meaning (रूढ्यर्थ) in which the expression *Śrīparvata* was known to the *Paurāṇikas* and other writers of ancient India was "the Śrīśailam hills" of today. It is also very likely that it was only to this place, and not the Śrīparvata of the inscription from Nāgārjunakoṇḍa —which has no such claim to be a centre of the worship of the Mother Goddess— that might have been chosen by the said *tāntrika* teacher Nāgārjuna also for his success (*siddhi*) in the worship of the Mother Goddess Tārā.[4] The presence of his grand-disciple's inscription in Jaggayyapeṭa does not go against the above conclusion as both the place are not far removed from one another.

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[1] Rapson, op. cit., p. lxxxi.

[2] Ep. Ind. Vol. XXXV, pp. 69 ff. The clear legend on these coins is *Mahāsenāpatisa Bharadajiputasa Sagamāna-Cuṭukulasa* meaning "*(this is the cain)* of Sagamāna of the Cuṭu family who is the son of a Bhāradvājī and is a great commander of armies."

[3] See *Journ. Andh. Hist. Res. Soc.*, Vol. X, p. 89. D. C. Sircar *Successors of the Sātavāhanas* [Calcutta 1933] p. 402.

[4] D. C. Sircar *Studies in Geography of Ancient and Med. India* [Delhi, 1960] p. 87.

[5] Ch. 44, verse 98.

[6] Ch. 13, verse 31.

[7] Ch. 113, verse 6-7.

(iii) Among the Nāgārjunakoṇḍa inscriptions in which one Śrīparvata is known to have been associated with the Ikṣvāku capital Vijayapurī, the majority would seem to locate the hill to the east of that city as Prof. Vogel had correctly held.[5] Again the Ābhīra king Vasuṣeṇa's inscription recently discovered in Nāgārjunakoṇḍa itself refers to the act of beautifying or painting of the enclosure wall or rampart of the Parvata (पर्वतस्य च प्राकार: चित्रापित:)[6] evidently the same Śrīparvata of the other Nāgārjunkoṇḍa records. It is obvious, therefore, that the Parvata or Śrīparvata of the area is not a range of hills, but a hill small enough to have an enclosure.[1] It would also appear that the term *Śrīparvata* of the said inscriptions is not used in the traditional or conventional sense (रूढ्यर्थ) but only in the etymological sense (यौगिकार्थ) "sacred *or* holy hill." In a way, it can be compared to the term *tirumalai* (traditionally meaning "Tirupati hills" in the Chitoor District (and an exact Tamil translation of the Sanskrit *Śrīparvata*) of the Tamil inscriptions of the southern most districts of the Tamil country where it is used only in the etymological sense only i.e. "a sacred *or* holy hill."[2]

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[1] *Lambaka* 12, *Taranga* 6, verse 105.

[2] See *the Classical Age* [Ed. R.C. Majumdar etc.] [Bombay, 1962] p. 316.

[3] Cf. श्रीपर्वत इव सन्निहितमल्लिकार्जुन: in the *Vāsavadattā* [Śrirangam, 1906], p. 100.

[4] See also N. Dutt, *Ind. Hist. Qurt.*, Vol. VII (1931), p. 639.

[5] *Ep. Ind.* Vol. XX, pp. 9, 23 and 36. These records do not perhaps locate the city on the hill as some would think. (Cf. *Ep. Ind.*, Vol. XXXV, pp. 8 etc.

[6] See *Ep. Ind.* Vol. XXXIV, p. 203 text line 4. It may be noted that this inscription is found in the north-east corner of the Nāgārjunakoṇḍa valley (ibid. p. 197) and that the records, as pointed out above, locate Śrīparvata to the east of Vijayapurī.

At the same time, we may have to take *Śrīparvata* of the Purāṇas in the traditional or conventional sense only i. e. "the Śrīśailam hills."[3] For that expression was known to the *Paurāṇikas* and poets in the conventional sense only as we heve seen earlier. Moreover the word *Śrīparvatīya* of the passage denotes as we shall see subsequently a warrior people and it is well known that in the case of the names of warrior clans or tribes, which also denote their native country, the meaning is generally conventional and not etymological.[4]

(iv) According to the Nāgārjunkoṇḍa inscription of the Ābhīra Vasuṣeṇa, mentioned above, a mountain Called Seḍagiri is situated in the Nāgārjunakoṇḍa valley. This Seḍagiri, must be identical with the Seṭagiri which is included by the Nāsik inscription, in the list of territories over which Gautamīputra Śrī Sātakarṇi claims to be ruling. The latter is mentioned along with the Sahya, Siriṭana, Malaya, Mahendra etc., in that record.[5] Therefore this Seḍagiri, like the Sahya etc., must be a range of hills, as has been rightly pointed out by scholars.[6] The hill-range in the Nāgārjunakoṇḍa area contains white stones, now known as "Palnad

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[1] Cf. K. Gopalachari, *op. cit.*, p. 125, f. n.

[2] While translating the Rāmanāthapuram (N. Arcot district) inscription, Dr. Hultzsch has correctly rendered *Tirumalai* as "holy mountain". See *Ep. Ind.* Vol. VI, p. 332.

[3] Cf. the *nyāya* रूढिर्योगमपहरति ।

[4] Monier-Williams, *Skt. Eng. Dict.* (1899) s. v. *rūḍha.*

[5] *Ep. Ind.* Vol. VIII, pp. 60 ff. text line 3.

[6] *Ep. Ind.* Vol. XXXIV, p. 200. The Seṭagiri remained unidentified for a long time. See Rapson, op. cit. p. xxxv. Bühler's identification of it with a Śvetagiri in the Coromandal Coast (*Arch. Surv. W. Ind.* Vol. IV, p. 108, f. n.) may not hold good now.

Marble" and therefore deserves to be called Seḍagiri or Seṭagiri (=Skt. *Śvetagiri*, "white mountain")

Now, if one assumes that the whole of the Nallamalai range was called Śrīparvata during the period under question, then it would hardly be possible to think of the Seḍagiri range in the area as different from the Śrīparvata (i. e. the Nallamalai range).

Therefore, it seems that the range of the Nallamalais in the Palnad area in the east was known by the name Seḍa (Seṭa) giri, while the western wing of that range in the Śrīśailam area went by the name Śrīparvata.

The above view seems to receive further support from the above Nāsik inscription itself in the following way: In that inscription, the list of Gautamīputra's territories includes, as we have just now seen, both Siriṭana and Seṭagiri, thus showing that they are different from one another. Siriṭana has been identified with the Śrīśailam = Śrīparvata by R. G. Bhandarkar[1] and Bühler.[2] If it is so,[3] then it would establish that the Śrīparvata and the Seḍa (*or* ṭa) giri—the latter in the Nāgārjunakoṇḍa area—were taken to be different, though they respectively represented the western and eastern wings of the Nallamalais. Thus, it would appear that the Ikṣvākus—if they have to be called after the place of their rise—were to be referred to as Seḍagiriyas (Śvetagirīyas) and not Śrīparvatīyas.

(v) The expression *Śrīparvatīya* in the Purāṇic passage under study comprises two parts viz. the base *Śrīparvata* and the *taddhita* suffix *cha*. So far we have seen that the conventional meaning of the first part militates against the Śrīparvatīya = Ikṣvāku identification. It may be seen now that the meaning of the suffix also fits well if the expression *Śrīparvatīya* is taken to mean the Cuṭus rather than the Ikṣvākus. In this context it should not be forgotten that the Śrīparvatīya Andhras are described as the *bhṛtyas* or servants of the imperial Andhras. This obviously denotes that the Śrīparvatīyas had been most probably serving as military officers under the Sātavāhanas.[1] Now here the suffix *cha* is under a rule of Pāṇini according to which *Śrīparvatīyāḥ* would mean "the *āyudhajīvins* (i.e. those who earn their living by war arms) whose native land was the Śrīparvata.[2] The Cuṭukula chiefs are known to have enjoyed the army rank of *Mahāsenāpati* and to be military governors under some rulers,[3] evidently the Sātavāhanas. Therefore they could have been appropriately referred to as *āyudhajīvins*. On the other hand, the Ikṣvākus are known to us only as kings and the direct evidence to show them as *āyudhajīvins* is yet to come to light, though one may try to find some indirect and vague evidence to that effect.[4]

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[1] *Collected works of R. G. Bhandarkar*, Vol. I, p. 233.

[2] *Arch. Surv. W. Ind.* Vol. IV, p. 108 fn.

[3] A few scholars like Rapson (op. cit. p. xxxv) have entertained some doubts about this identification. But none have come forward with any better suggestion. Hence writers in general (see e. g. the *Early Hist. of the Deccan*-Ed. Yazdani-p. 78)-some half-heartedly of course (See D. C. Sircar, *Succ. Sata.* p. 142)-approve of the Siriṭana-Śrīparvata identification.

(vi) As we have already seen, in the Purāṇic passage under study the Śrīparavatīya Andhras are described to be the *bhṛtyas* or servants of the Sātavahanas. Now as shown above, there is a strong probability of the Cuṭus being the servants of the Sātavāhanas,

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1. Cf. the cases of the founders of the Śuṅga, Kāṇvāyana and Sātavāhana families, who had been originally military officers and rose to power when their respective overlords viz. the Mauryas, Suṅgas and Kāṇvāyanas become weak.
2. Cf. आयुधजीविभ्यश्छः पर्वते (*Aṣṭādhyāyī*, IV, iii, 91). Of course there is another rule viz. पर्वताच्च (ibid. IV, ii, 143) according to which also the suffix *cha* is possible. But that rule is a *pūrvaśāstra* or a rule earlier than the one आयुध etc. in the *Aṣṭādhyāyī*. Again it is concerned with the word *parvata* alone, which is a general name for hills and its suffix is also in the general sense only (*śaiṣikārtha*). So, it is a sort of *sāmānya-śāstra* or general rule. On the other hand, the rule *āyudha* etc. is a *paraśāstra* or later rule; is concerned with the proper names of the hills, like Rohitagiri etc.; and the suffix *cha* here has a special sense *abhijana* or native country, besides the meaning *āyudhajīvin*. Thus, it is an *apavāda* or exceptional rule. Now it may be pointed out that the word *Śrīparvata* in our Purāṇic passage is a proper name, though its later part happens to be the word *parvata*. Again it is quite evident that the expression *Śrīparvatīya* is used there to denote the native country (*abhijana*) of the people under description. So here we have a clear case for the rule *āyudha* etc., which is doubly stronger than the other according to the *takra-Kauṇḍinya-nyāya* and the maxim पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः (*the Paribhāṣenduśekhara*, No. 38).
3. See *Ep. Ind.* Vol. XXXV, p. 73.
4. See e. g. K. Gopalachari, op. cit., pp. 130-31.

while evidence is altogether lacking to show the Ikṣvākus as servants.

(vii Again, the dynastic title *Andhrāḥ* in the passage is more suitable to the Cuṭus than to the Ikṣvākus. It is well known that the Sātavāhanas otherwise called *Sātakarṇis* are referred to in the Bhaviṣya section of the Purāṇas as *Andhras*.[1] The Cuṭus are known to have been related to the Sātavāhanas i e. Andhras by blood[2], and to have borne their title *Sātakarṇi*. So, they could be rightly referred to as Andhras. The adjective *Śrīparvatīya* is added to their name obviously to distinguish them from the Andhra Sātavāhanas. On the other hand, the Ikṣvākus of Vijayapura, as their dynastic name indicates, were probably considered to be the descendants of Ikṣvāku and the *Bhaviṣya* section of the Purāṇas clearly declare that the Andhras were altogether different from the Ikṣvākus.[3]

Now, if the Ikṣvākus are meant in the passage under examination then consequently one may have to expect a text something like ऐक्ष्वाकवः पर्वतीयाः etc. Even if one should take the word *Andhrāḥ* in the sense of "the rulers of the Andhra Country" (for the Purāṇas do not appear to use the word in that sense), then also, one may legitimately expect a text like अन्ध्रा ऐक्ष्वाकवश्चैव etc.[4] At any rate, the *Paurāṇikas* would not all have omitted the dynastic designation *Aikṣvākavaḥ* so familiar to them.[5]

(viii) Above all, even the context in which the Śrīparvatīya Andhras are introduced in the Purāṇic passage seems to be more suited to the Cuṭus than to the Ikṣvākus. For, here they are stated to have risen to power in a particular period denoted by the passage अन्ध्राणां संस्थिते राज्ये, which has been generally rendered as "when the kingdom of the Andhras has come to an end."[6]

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[1] Pargiter, op. cit. pp. 38 ff.

[2] See *The Age of Imperial Unity* [op. cit.] p. 208, *A Comp. Hist. Ind.* (op. cit.) p. 325.

[3] Cf. ऐतांश्चैव तथेक्ष्वाकून् × × × तेभ्योऽपरेऽपि ये चान्ये उत्पत्स्यन्ते नृपाः पुनः । × × × अन्ध्राः शकाः पुलिन्दाश्च etc. Pargiter, op. cit., p. 2.

[4] The adjectives *parvatīyaḥ* and *Andhrāḥ* are each to distinguish the Southern Ikṣvākus of Vijayapuri from their northern counterpart.

[5] E. g. We have the expression ऐक्ष्वाकवश्चतुर्विशत् actually in the *Bhaviṣya* section itself. See Pargiter, op. cit. p. 23.

[6] See Pargiter, op. cit. p. 72.

However, the root *stha* proceeded by *saṁ*, from which *saṁsthita* is derived primarily means "to stand", "to stay", "to remain" etc.

Of course the Purāṇas use the root also in the sense of "to come to an end". But, the following fact may be borne in mind in the present context. Whenever the Purāṇas make a statement that such-and-such family came to an end with such-and-such king and pass on to the description of another family, then they use the root *saṁ+sthā* in the sense of "to come to an end."[1] But, it must be distinctly understood that in those passages the end of one family is not indicated to be serving as a background of the rise of another family. On the other hand, when one family is stated to have risen to power at the end of another family, the Purāṇas generally use for the purpose the words *atīta utsanna*[2] etc., rather than the derivatives of *saṁ+sthā*, (and the like) obviously to avoid confusion between the two diametrically opposite meanings of the latter.

Thus the word *saṁsthita* in our passage seems to be used only in the sense of remaining".[3] Accordingly, *Andhrāṇām saṁsthite rājye* would convey the meaning "when, the kingdom of the Andhras was (*still*) remaining." It is now really interesting to note that the newly discovered Cuṭukula coins have been assigned by scholars to that period when the Sātavāhana power had not totally disappeared but was fast declining.[1] Perhaps the Cuṭus started reigning like the Ābhīras (who figure next to them in the above Purāṇic verse) about the end of the second century.[2]

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[1] See e. g. येषु संस्थाप्यते क्षत्रमैडेक्ष्वाकुकुलं शुभम् । तान् सर्वान् ××× । तेभ्योऽपरेऽपि etc. (Pargiter, op. cit. p. 2); ब्रह्मक्षत्रस्य यो योनिर्वंशो × ×× । क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इत्येषः पौरवो वंशः ××× । अत ऊर्ध्वं प्रवक्ष्यामि इक्ष्वाकूणां etc. (ibid., pp. 8-9); इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । सुमित्रं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । इत्येवं मानवो वंशः ××× । अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः । etc. (ibid., pp. 12, 14).

[2] Cf. e.g. बृहद्रथेष्वतीतेषु वीतिहोत्रेष्ववन्तिषु । पुलिकः स्वामिनं हत्वा स्वपुत्रमभिषेक्ष्यति । (ibid., p. 18), विन्ध्यकानां कुलेऽतीते नृपा वै बाह्लिकास्त्रयः । etc. (ibid., p. 50). Cf. also तेषूत्सन्नेषु कालेन ततः किलकिला नृपाः । [ibid., p. 48].

[3] For the use of the word in this sense cf. संस्थितो ह्यंबरे वाक्यं सुग्रीवमिदमब्रवीत् । (*Śrimad-Vālmiki Rāmāyaṇa*, MIJ. 1933, VI, xx, 14); संस्थितं पर्वताग्रेषु etc. (Ibid. VI, xxv, 11); या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता etc. (*The Durgāsaptaśatī* Ch. V, verses 14 etc.).

On the other hand the Nāgārjunakoṇḍa inscription of Vijaya Sātakarṇi,[3] perhaps after whom Ikṣvāku capital Vijayapurī was named,[4] and the Kodavali inscription of his successor Caṇḍasāti,[5] the penultimate Andhra king of the Purāṇic list, show that the Sātavāhanas were holding the area upto their end. So, the Ikṣvākus could have risen to power after the complete disappearance of the Sātavāhanas.

Thus in view of what we have analysed so far the Śrīparvatīya Andhras of the Purāṇic passage under question may be identified with the Cuṭus and not with the Ikṣvākus.

Recently, an attempt has been made to amend the Purāṇic passages under study as follows :

अन्ध्राणां संस्थिता वंश्या-
स्तेषां भृत्यान्वया नृपाः ।
सप्तैवान्ध्रा भविष्यन्ति etc
अन्ध्रा श्रीपर्वतीयाश्च
शतं द्वे च शतं समाः ।

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[1] *Ep. Ind.* Vol. XXXV, p. 73.

[2] Scholars seem to be perfectly right when they suggest that the Ābhīras who are stated, in the passage, to have succeeded the Sātavāhanas and to have ruled for 67 years must have preceded those who founded the so called Kalacuri-Cedi Era of 248-49 A. D., as the latter seem to have ruled for more than 150 years. See *A Comprehensive Hist. Ind.* (op. cit.) pp. 322-23. But the writers who are inclined to identify the Ābhīras of our passage with the founders of the said Era are compelled to reject the majority of the Purāṇic versions that allot to the Ābhīras 67 years of reign in preference to a solitary manuscript of the *Vāyupurāṇa*. Besides in that manuscript also these writers have to modify the corrupt text in such a way as to get the meaning "167 years". See *Crop. Inscr. Indicarum,* Vol. IV, p. xxvi.

[3] *Ep, Ind.* Vol. XXXVI, pp. 273 ff.

[4] Ibid. p. 274.

[5] *Ep. Ind.* Vol. XVIII, pp. 316 ff.

Viewing the Andhras and Śrīparvatīyas of the last hemistich as two different families and identifying them respectively with the Cuṭus and Ikṣvākus, the above amended passage has been rendered as "There will be families of the Andhras and families of their servants. There will be seven Andhras. The Andhras and the Śrīparvatīyas will rule for 102 and 100 years [respectively]"[1]

Now without entering into the question of propriety and feasibility of such a drastic emendation, one may experience the following difficulties in the above interpretation.

(i) In the portion under study we find a iist of royal families that rose to power on the decline of the Sātavāhanas. They are eight in number viz. (1) Andhras, (2) the Ābhīras, (3) the Gardabhins, (4) the Śakas, (5) the Yavanas, (6) the Tuṣāras, (7) the Muruṇḍas, and (8) the Maunas. Their respective reign periods are given in the succeeding verses.[2] In the above list of families we do not find the mention of the Śrīparvatīyas, even according to the above emended reading. But, at the same time, according to this new interpretation there would be nine families in the verses giving their respective reign periods. This descripancy (एकवाक्यताभङ्गः) is indeed too glaring to be ignored.

(ii) Moreover, the alleged description of the reign periods of the two families in a single hemistich in the supposed fashion goes against the style of the passages under study where each hemistich clearly gives the reign period of each royal house separatly.

(iii) Besides, the verse under question speaks of the rise of the new Andhras on the decline of their older namesakes. So one may reasonably expect the Paurāṇikas to distinguish the new from the older by adding a suitable adjective. The term *Śrīparvatīyāḥ* is actually found immediately following *Andhraḥ* in the verse. So, it can be better taken logically as an adjective of *Andhras* immediately preceding rather than as an independent noun. The Purāṇic style also often seems to employ words, in their adjectival forms, pointing out to the original place of the dynasties and kings to describe in their respective context.[3]

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[1] *The Bhārata War and Purāṇic Genealogies* (Ed. D. C. Sircar, Calcutta, 1969) p. 120.

[2] See Pargiter, *op. cit.*, pp. 45-47.

[3] Cf. e. g. *Māgadhānām Bārhadrathānām* and *Nīpān Vaideśikān* (Pargiter, *op. cit.*, pp. 14, 46). See also the *Purāṇa*, Vol. XII, p. 280.

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(iv) As we have already seen, the rise of the Cuṭus and the Ābhīras is to be assigned to a period earlier than that of the Ikṣvākus. So, the suggested interpretation that would find a reference to the latter in between the former two does not again seem to be in tune with the Purāṇic style.

Thus, on the grounds discussed above, it is better to take the whole expression *Andhrāḥ Śrīparvatīyaḥ* as referring to the single familyviz. the Cuṭu Sātakarṇis.

Before concluding, it may be of interest to note that the newly discovered Tummalaguḍem plates describe the members of the Vishṇukuṇḍi family as Śrīpārvatīyas [1] Similarly, the Haraha inscription of the Maukhari Īśānavarman dated V. S. 611 (553-54 A. D.) speaks of an Andhrapati [2] who must be obviously identical with a contemporary Vishṇukuṇḍi king. These may indicate that the Śrīparvatīya Andhras, i e. the Cuṭus of the early period mentioned in the Purāṇas and the Viṣṇukuṇḍis of the later times probably claimed to be the members of a common ethnical group.

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1. *Journ. Ind. Hist.* Vol. XLIII, pp. 733, ff, text line 26.
2. *Ep. Ind.*, Vol. XIV, pp. 115 ff., text line 12.

FRAGMENT OF TVAṢṬĀ'S ŚILPA-ŚĀSTRA

BY

KIRIT MANKODI

[अत्र शिल्पकलाविशेषज्ञेन श्रीमता किरीटमनकोडिमहोदयेन त्वष्टकृतशिल्पशास्त्रस्य संक्षिप्तप्रस्तावनया सह संपादनं कृतम्। प्रस्तावे अस्य ग्रन्थस्य उपलब्धिविषये उक्तं यत् अयं ग्रन्थो गुर्जरप्रदेशस्य सूरतनगरात् प्राप्तः। शिल्पशास्त्रस्य प्रथिते मानसारग्रन्थे शिल्पशास्त्राचार्याणां नामोल्लेखो वर्तते। एषु केचन तु ग्रन्थकर्तारः सन्ति किन्तु केचन तु ग्रन्था एव। मानसारे त्वष्ट्रिणोऽपि नामोल्लेखो वर्तते यस्य ग्रन्थोऽत्र संपादितः। अस्य ग्रन्थस्य परिमाणमध्यायमात्रमेवास्ति। ग्रन्थेऽस्मिन् देवप्रतिमानां परिमाणं वर्णितमस्ति। प्रतिमानां विस्तारो दशतालादारभ्य एकतालपरिमितो तदङ्गानां च वर्णितोऽस्ति। ग्रन्थेऽस्मिन् प्रतिमानां दैर्घ्यस्यैवानुपातः प्रदत्तोऽस्ति न तु स्थूलतायाः। ग्रन्थस्य हस्तलेखः सन्तोषप्रदो नास्ति। केचन श्लोका मध्ये एव खण्डिताः।']

The *Mānasāra*, a 15th century South Indian Śilpa-śāstra, lists thirty-two past masters of the Śilpa tradition, some of which prove to be names of authors, others of texts. The fact that the list and the account of Śilpins is given in terms of a mythical descent, and that names of individuals are mixed up with names of texts, may make one doubt the list. However, several texts mentioned in the list have been discovered, confirming the historical validity of the *Mānasāra* account.[1] The discovery of one fragment from Tvaṣṭā's text, which I am presenting here, further confirms the list.

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[1] Text of Maya and Viśvakarmā are already known. Shri M. A. Dhaky, Research Associate at the American Academy of Benares, in the course of extensive survey of Śilpa texts, published and unpublished, has discovered four texts: Manu's *Manusāra*, Parameśvara's *Mahātantra*, the *Aindramatam* and the *Pārāśarīyakam*. Shri Dhaky will discuss these in a Gujarati article he is writing on the source-book of South Indian temple architecture, parts of which I have been generously allowed to read. –For the list given in the *Mānasāra* see: Prasanna Kumar Acharya, *Mānasāra Series: Mānasāra on Architectures and Sculpture* (Oxford University Press, N. d.), chapter 68. 5-9, and Vol. VI (Oxford University Press, 1946). pp. 245 46; Jitendra Nath Banerjea, *Development of Hindu Iconography* (2nd edn., Calcutta 1956), p. 14—A briefer list of eighteen masters

This chapter is one on the proportions of divine images. Though a solitary chapter, the fact of its authorship is of interest to students of iconography, and its existence deserves to be reported.

The text gives prescriptions on the proportions of divine images from the tallest or "superior", *uttama daśa-tāla*, to those of gradually reducing heights up to *eka-tāla*. It gives proportions, concerning heights only, of images and of their limbs. Other measurements, like those of widths, or of interspaces, are not given.[1]

The text, as preserved, does not define the units of measurements, which are: the *yava*; the *aṅgula* or *mātrā*; and the *tāla*, *bhāga* or *mukha*. We know from other texts that *yava* is the smallest unit of measurement; eight *yavas* make an *aṅgula*, and one *aṅgula* is 1/12 of a *tāla*.

The copy is indifferently preserved. Parts of some stanzas are missing (stanzas 6, 7, 13); the chapter breaks off abruptly at stanza 44. In some places the text is too corrupt to be intelligible. The reduction in proportions of each successive smaller image must originally have been achieved in the same progressively staggered and orderly way as in other better preserved iconometric texts. In the present chapter, however, this symmetry is sometimes lost.

The copy which I am publishing comes from Surat in Gujarat, but the original provenance of the text must be South India.[2] The topic of proportions is treated like in known South

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exists in the *Matsya-Purāṇas* which shares four names with the *Mānasāra*. Maya, Viśvakarman, Viśālākṣa and Indra (under the name Purandara). See Acharya. Vol. VI, p. 246, and Banerjea, p. 14.

[1] These are, according to Marīci's *Vaikhānasāgama*: *māna* or length, *pramāṇa* or breadth, *unmāna* or thickness, *parimāṇa* or girth, *upamāna* or interspaces, and *lambamāna* or measurement taken down the plumb line. Banerjea, pp. 313 ff., has a detailed discussion of this topic. T. A. Gopinatha Rao, *Tālamāna or Iconometry* (Archæological Survey of India Memoir 3), gives a table of measurements as given in some other Śilpa texts.

[2] Shri Prabhashankar Sompura, a *sthapati* of Gujarat, copied it from a manuscript in Surat. Shri Dhaky, brought it to my attention and suggested writing this note. Thanks are due to Shri Sompura, who has willingly allowed me to publish the fragment. Thanks are due also to Professor Ahi Bhushan Bhattacharya of Varanasi for going through the copy with me and making important suggestions.

Indian texts studied by Gopinath Rao in his *Tālamāna*; the proportions also show an agreement with some reproduced by Gopinatha Rao. Further, the *Mānasāra* itself, and the four other texts recently discovered, are all South Indian.

I have not attempted a connected translation; I have given the contents of the text in a table.

त्वष्टा उवाच—

उत्तमं दशतालं च प्रवक्ष्यामि यथाक्रमम् ।
केशान्त पादमध्येषु उष्णीषं भागमेव च ॥ १ ॥

शिरश्च (शिरशश्च ?) त्रयोभागा ग्रीवाभागश्चमेव च ।
हृदयं त्रयोदशसार्धं मध्यं पञ्चदशाङ्गुलम् ॥ २ ॥

नाभिमेढ्रं त्रयोदशसार्धं चतुर्विंशश्च (स्य ?) सप्ताङ्गुलम् ।
जानूवृद्धिकलटं प्रोक्तं उरुस्तस्यम (ऊरुतत्सम ?) जङ्घयोः ॥३॥

पादस्य चतुरङ्गुल्यं दशतालं प्रकीर्तितम् ।
दशतालं प्रवक्ष्यामि अत ऊर्ध्वं न संशयः ॥ ४ ॥

शिरोललाटनासिकाहनु अङ्गुलमानमेकैकभागम्
(एकैक चतुरङ्गुलमानम् ?) ॥ ५ ॥

मि···हृदयं च नाभि चतुर्दशमात्रं नाभिमेढ्रम् ।
मूलमुखमङ्गुलमित्युक्तं पञ्चाङ्गुलं भवेत् ॥ ६ ॥

मेढ्रं तु ··· भागमेव च ।
मेढ्रं मूलं तु कुरुदीर्घं षड्विंशतिमात्रयोः ॥ ७ ॥

चतुरङ्गुलं भवेत्जानू जङ्घास्यकुरुतस्यमः (त्सम ?) ।
चतुरङ्गुलं भवेत्पादं पदेदीर्घयथाश्रुणु ॥ ८ ॥

उष्णीष तथाङ्गुष्ठा षोडशाङ्गुल तथोघ (च ?) ते ।
आपादमस्तकप्रमाणेन शतविंशतिमात्रयोः ॥ ९ ॥

कनिष्टदशतालं च प्रवक्ष्यामि ।
केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १० ॥

ग्रीवाचतुर्मात्रा तु हृदयं द्वादशाङ्गुलम् ।
भवेन्मध्यं नाभिमेढ्ं द्वादशार्धाङ्गुलं कुरु ।
विंशपञ्चाङ्गुलस्य जानू द्विकलमेव च ॥ ११ ॥
ऊरुशतस्यम(ऊरुतत्सम?)जङ्घयोः पादौरुस्येधं(त्सेधः?)चतुरङ्गुलम्।
कनिष्ट दशतालं प्रकीर्तितम् ॥ १२ ॥
··· नवतालं प्रवक्ष्यामि केशान्तं चतुर्मात्रकम् ।
मुखं द्वादशाङ्गुलं ग्रीवाचतुर्मात्रा तु हृदयं द्वादशा(ङ्गुलम्)॥ १३॥
चतुर्यव (र्दश ?) नाभिमेढ्ं द्वादशाङ्गुलं हृदयं च ।
ऊरूश्चतुर्विंशाङ्गुलं चतुर्यवा (रङ्गुला?) जानू द्विगोलकाः ॥१४॥
प्रोक्ता ऊरूतस्यम (त्सम ?) जङ्घयोः ।
पादोस्येधं(त्सेधः)द्विगोलं(द्वयङ्गुलं?)नवतालार्धं प्रकीर्तितम् ॥१५॥
चतुर्धाङ्गुलमधिकं नव (तालं) प्रवक्ष्यामि ।
केशान्तं चतुर्मात्रं वक्त्रं द्वादशाङ्गुलम् ॥ १६ ॥
ग्रीवा च चतुर्मात्रा हृदयं द्वादशाङ्गुलम् ।
मध्यममुख(मध्यं मुखं?)च नाभिमेढ्रान्तरज्ञेयं द्वादशाङ्गुलमेव च॥१७॥
ऊरूविंशत्य (ति ?) चतुरङ्गुलं जानू द्विगोलकं तथा ।
ऊरूतस्य(त्स?)मजङ्घयोः पादोस्येधं(त्सेधः?)द्विगोलकम्(द्वयङ्गुलः?)
चतुरङ्गुलाधिकं नवतालार्धं च प्रकीर्तितम् ।
अथ नवतालं प्रवक्ष्यामि ।
केशान्तं तु त्रिमात्रं तु वक्त्रं द्वादशाङ्गुलम् ॥ १९ ॥
ग्रीवा त्रिमात्रा तु हृदयं द्वादशाङ्गुलम् ।
मध्यखट्गोलकं(मध्यं षड्द्वयङ्गुलं?)चैव नाभिमेढ्मुखमेव च ॥२०॥
ऊरूविंशचतुरङ्गुलं ज्ञान (जानू ?) त्रिमात्रं च ऊरुतस्य (त्स ?) मजङ्घयोः ।
पादोस्येधं (त्सेधः ?) त्रिमात्रयोः (त्रिमात्रः ?) कन्यस नवतालं प्रकीर्तितम् ॥२२॥
अष्टतालं प्रवक्ष्यामि केशान्तं त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ॥ २३ ॥
ग्रीवा च त्रिमात्रा तु हृदयं नवाङ्गुलोद्यते (लमुच्यते ?) ।
मध्यं द्वादशाङ्गुलं नाभिमेढ्ं च [नव ?] मात्रयोः ॥ २४ ॥

ऊरूएकविंशतिमात्रं ततो जानु त्रिमात्रकम् ।
ऊरूतस्य (त्स ?) मजङ्घयो पादोस्येधं (त्सेघः) त्रिमात्रकम् ।
अष्टतालं प्रकीर्तितम् ॥ २५ ॥

सप्ततालं प्रवक्ष्यामि ।

केशान्तं च त्रिमात्रकं वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा त्रिमात्रा मात्रं हृदयं सप्ताङ्गुलम् ॥ २६ ॥
चतुर्यव मध्यं नवमात्रं च नाभिमेढ्ं सप्तार्धकम् ।
ऊरुदशाष्टमात्रं च जानूत्रिमात्रकं भवेत् ॥ २७ ॥
ऊरुस्तस्य (तत्स ?) मजङ्घयोः पादोस्येधं(त्सेधः?)त्रिमात्रकम् ।
सप्ततालं प्रकीर्तितम् ॥ २८ ॥

षट्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङगुलम् ।
ग्रीवा मात्र द्वयं भवेत् ॥ २९ ॥
हृदयं द्वादशाङ्गु (षडङ्गु ?)लार्धं च मध्यं सप्ताङगुलं च ।
नाभिमेढ्ं सार्धषडङगुलं ऊरुचतुर्दशानि जानूमात्रद्वयं चैव ।
ऊरुतस्य(त्स ?)मजङघयोः पादं चैव द्विरङगुलं (द्व्यङगुलं) षट्तालं प्रकीर्तितम् ॥ ३१ ॥

पञ्चतालं प्रवक्ष्यामि ।

केशान्तं च द्विमात्रकं वक्त्रं द्वादशाङगुलम् ।
ग्रीवा द्विमात्रा च हृदयं पञ्चाङगुलं चैव मध्यं[पञ्चा?]ङ्गुलमेव च ।
नाभिमेढ्ं पञ्चाङगुलं कुरु (ऊरु ?) एव द्वादशाङगुलम् ॥ ३३ ॥
जानू द्विमात्रं चैव ऊरुतस्य (त्स ?) मजङ्घयोः ।
पादौ द्विमात्रौ पञ्चतालं प्रकीर्तितम् ॥ ३४ ॥

चतुःस्तालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलम् ।
ग्रीवा द्विमात्रा च हृदयं त्रिमात्रमेव च ।
मध्यं च चतुर्मात्रं नाभिमेढ्ं त्र्यङ्गुलम् ॥ ३६ ॥

ऊरुर्नवमात्रं च जानूर्द्विमात्रं ऊरुस्तस्य(तत्स?)म जङ्घयोः ।
पादोस्येधं(त्सेधः?) द्विमात्रं तु चतुःस्तालं प्रकीर्तितम् ॥ ३७ ॥

त्रितालं प्रवक्ष्यामि ।

केशान्तं द्विमात्रं च वक्त्रं द्वादशाङ्गुलं ग्रीवाद्विमात्रं च ॥ ३८ ॥
मध्यं त्रिमात्रं नाभिमेढ्रं द्व्यङ्गुलार्धं च ।
ऊरुगोलकं चैव जानू द्व्यङ्गुलं प्रोक्तं ऊरुस्तस्य(तत्स?)म जङ्घयोः॥३९॥
पादौ द्विमात्रं च त्रितालं प्रकीर्तितम् ॥ ४० ॥

द्वितालं प्रवक्ष्यामि ।

केशान्तमात्रमेव च वक्त्रं द्वादशमात्रं च ग्रीवा मात्रमेव च ॥४१॥
हृदयं मात्रमानं च मध्यं त्रिमात्रं चैव नाभिमेढ्रं द्विमात्रयोः ।
ऊरुमात्रार्धमानं च जानूचतुर्यवं ऊरुतः सम जघङ्घयोः ।
पादोस्येधं(त्सेधः?)चतुर्यवयास्या चरणोपमं द्वितालं प्रकीर्तितम्॥४३॥

एकतालं प्रवक्ष्यामि ।

वक्त्रं द्वादशाङ्गुलं .. ... ।
... ... ॥

Table: Tvaṣṭā's Proportions of Images

	Uttama daśatāla	Daśatāla	Kaniṣṭa-daśatāla	Navārdha-tāla	Caturaṅ-guladhika Nava	Kaniṣṭa Nava	Aṣṭatāla	Saptatāla	Ṣaṭtāla	Pancatāla	Catustāla	Tritāla	Dvitāla	Ekatāla
Uṣṇīṣa	12 ang?	–	–	–	–	–	–	–	–	–	–	–	–	–
Hairline	–	4 ang?	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	–
Face (entire)	12 ang?	12 ang?	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang	12 ang
Forehead	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Nose	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Chin	4 ang?	4 ang?	–	–	–	–	–	–	–	–	–	–	–	–
Neck	4 ang?	–	4 ang	4 ang	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	1 ang	–
Neck to heart	13½ ang	–	12 ang	12 ang	12 ang	12 ang	9 ang	7 ang	6½ ang	5 ang	3 ang	–	1 ang	–
Heart to navel	15 ang	–	12½ang	–	12ang?	12ang?	12 ang	9 ang	7 ang	5 ang?	4 ang	3 ang	3 ang	–
Navel to penis	13½ ang	14 ang	12½ang	14ang?	12 ang	12 ang	9ang?	7½ ang	6½ ang	5 ang	3 ang	2 ang	2 ang	–
Thighs	24 ang?	–	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	–	1½ ang	–
Knees	7 ang?	4 ang	5 ang	4 ang?	4 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4yavas	–
Shanks	24 ang?	–	20 ang	24 ang	20 ang	24 ang	21 ang	18 ang	14 ang	12 ang	9 ang	–	1½ ang	–
Feet	4 ang	4 ang	4 ang	2 ang?	2 ang	3 ang	3 ang	3 ang	2 ang	2 ang	2 ang	2 ang	4yavas	–

A REJOINDER TO THE COMMENT OF PROF. V. V DESHPANDE ON THE DIVINITY OF THE KING AND THE RIGHT OF REVOLUTION

BY

OM PRAKASH

[‘पुराणम्’ पत्रिकायाः त्रयोदशवर्षीये अङ्के श्रीओम्प्रकाशमहोदयस्य राज्ञां देवत्वविषयको तेषां प्रति विद्रोहविषयको च संक्षिप्तो निबन्धः प्रकाशितः। तस्मिन् निबन्धे लेखकेन स्थापितं यत् पुराणानुसारतः दुश्चरितां राज्ञां विरुद्धे प्रजाभिः विद्रोहस्य तथा तेषां वधस्यापि निर्देशो प्राप्यते। तस्मिन् निबन्धे विदुषा लेखकेन स्पेलमानाख्यविदुषो तन्मतस्य खण्डनमप्यासीत् येन राज्ञां सर्वथा सर्वातिशायिता अनाचारेऽपि तेषां प्रति विरोधस्य प्रजानामनर्हता च प्रतिपादिता। तस्मिन्नेवाङ्के प्राध्यापकेन श्रीदेशपाण्डेमहोदयेन अस्य निबन्धस्य समीक्षा प्रस्तुताऽऽसीत् यस्मिन् सामान्यप्रजानां राज्ञां प्रति विद्रोहस्य वधस्य च अनर्हता वर्णिताऽऽसीत् तथा केवलं धर्मशास्त्रनिपुणाः सदाचारिणो ब्राह्मणा एव राज्ञां वधस्याधिकारिण आसन् इति प्रतिपादितमासीत्। अत्रास्मिन् निबन्धे नानाप्रमाणैः लेखकेन स्वमतस्य प्रतिपादनं तथा देशपाण्डे-महोदयस्य मतस्य खण्डनं कृतम्।]

In Vol. XIII of the Purāṇa Bulletin there appeared a long comment on my short note entitled ‘The Divinity of the King and the Right of Revolution in the Purāṇas’. The commentator Prof. V. V. Deshpande has three points to make against what I had to say in my note.

1. I and Dr. John Spellman,—Spellman maintaining that the Purāṇas uphold the absolute inviolability of the divinely infused person of the king and I refuting it have both been led astray, suggesting thereby that it is possible to maintain a third position which I or John Spellman (or any of the Indologists of our respective views) have failed to arrive at because of our two preconceived notions. This failure prevents us from saying any thing new and original and makes us merely new adherents of the two old sets of familiar views.

2. The two preconceived notions, of which I and all other Indologists have been victims so far, are : 1. the presumption that members of the ancient Indian community like their modern

counterparts were not only endowed with normal basic rights of human beings but they were always keenly conscious of their possesing the same ; 2. the supposition that these rights were equally possessed by all without being confined to a particular class.

3. The right of resistence to a tyrannical monarch to the extent of killing him was granted only to the Brāhmaṇas who because of being learned, divine and the guardians of Dharma were competent to judge the conduct of the king and to overthrow and even to kill him if the violation of Dharma was deemed to be total and flagrant. This is, according to him, the position in the Purāṇas in particular and ancient India in general.

The first two points being negative need only be summarily replied while the third deserves a more serious consideration.

As regards the first point, it is not clear if he assumes the so-called 'two sets of view among Indologists' with regard to the position in the Purāṇas alone or to ancient India in general. If latter is the case the assumption is totally unfounded as many scholars, including John Spellman, advocate both the views on the basis of different pronouncements of the politico-social literature of ancient India. They maintain that the ancient Indian position in this regard, is not quite consistent and contradictory utterances supporting absolute inviolability of the divine king, even if tyrannical, and expressly giving the subjects not only the right of resistance but also of assassination of the tyrant, are not far to seek. Unless therefore, one set of utterances be explained away in favour of the other, a break in the traditional attitude over this question will have to be conceded. My endeavour has been to show that it is possible to explain away all the passages purporting to grant absolute immunity to the tyrant and hence the conclusion of a necessary break in the traditional Indian attitude over this question need not be regarded as the only alternative.

If, however, he means that this division of the Indologists into two sets of view was only in respect to the position in the Purāṇas I may ask as to how many of the Indologists have analysed the materials of the Purāṇas independently as the result of which they fell into so sharp a division ? (The author has independently examined the Purāṇic materials in his unpublished thesis 'Polity in the Purāṇas'). Corroborative nature of the Purāṇic evidence has all along been the rule with the Indologists and they have tried to make Purāṇic materials the vehicle of their otherwise arrived at conclusions. This was possible because the question was nowhere expressly discussed in the Purāṇas and their material is capable of being interpreted in more than one way. John Spellman had constructed it in the manner as if it was the only possible way to do it and by refuting him I had tried to show that the other possibility is not totally ruled out and if consistency can be maintained in the whole of the traditional attitude over this question their is no need to assume a break. In a long paper yet unpublished I have surveyed all the relevent passages right from the Vedas down to the Purāṇas to show the consistency of the traditional attitude. If the readers of the Purāṇa Bulletin are interested, the paper can be sent for publication in its pages.

It appears from the manner in which Prof. Deshpande has started his comment that he is going to put forward a third position other than the long familiar two sets of views he criticised. But to my surprize and delight I find him concluding with my position only slightly modified. I hold that the right of tyrannicide appears to have been granted by the Purāṇas to the people as a whole and he maintains that the right so granted, was not meant for the people as a whole but confined to the privileged class of the Brāhmaṇas, also held to be divine like the king.

The allegation of two preconceived notions' on the Indologists in general and on me in particular, may be justified only when it can be proved that the right of revolt against a tyrannical ruler was granted exclusively to the Brāhmaṇas. But, as will be shown later on, the Purāṇas are silent on this point and Prof. Deshpande has interpreted this silence in the light of his inference that Brāhmaṇas alone had the right to revolt against a tyrannical king because almost all the Purāṇic legends of tyrannicide or insult to the tyrant exhibit only Brāhmaṇas on the fore-front—a circumstance also explicable in terms of leadership reposed on the intellegentia formed by the Brāhmaṇas alone. Other Indologists, including myself, seek to understand this silence in the context of the non-Purāṇic and epic passages granting the right of tyrannicide openly and exclusively to the people. Readers of the Purāṇa

Bulletin can judge for themselves which of the two approaches to this moot point is really presumptive—arguing on the basis of a self-made defective inference or being guided by the textual evidence at our disposal. If the textual evidence shows indubitably that the right of revolution belonged to the people we cannot reject it simply because of its apparent incongruity with our knowledge that the concept of the basic rights of human beings is a modern growth and hence to talk of it in the context of the duty-oriented ancient Indian society is an anachronism. The concept of the basic right of self-defence may be modern but man has been fighting for his self-defence since the day he made his appearance on this planet. Similarly the concept of the right cf revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extra-ordinary situation not covered by any of the provisions of Rājadharma for all codes stood abolished the moment the tyrranny began. The only check, they could contemplate, was the collective might of the disorganised people which can effectively express itself when the limit to endure suffering and oppression is reached.

To say that the right of revolution was granted to the people does not mean that the Brāhmaṇas had no privilege. But in this respect, at least, the privileged Brāhmaṇas were equal to non-privileged commoners. Whatever privilege the Brāhmaṇas had lasted only so long as the codes of duty were observed and the codes of duty were observed only so long as there was no tyranny. Tyranny was thus an axe which also fell on the privileges of the Brāhmaṇas as it fell on the common man. It rendered the Brāhmaṇas and the commoners alike and thus gave them a common cause. The equality of the Brāhmaṇas and the common man in the event of revolution is thus not a result of our so called presumption that anciet Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other It was the work of the oppressive policies of the tyrant which abolished the distinction of the privileged and the non-privileged.

Comming to the third point, the Purāṇas do not expressly declare that a tyrant should be killed either by the Brāhmaṇas or by the people as a whole. They are totally silent at this point and appear to cautiously avoid to lay down any such rule. On the contrary, there are certain passages in the Purāṇas which seem to proclaim the person of the king as totally inviolable even if he is oppressive and tyrannical. At its face value, therefore, the Purāṇic material leads to the conclusion of Dr. John Spellman that the Purāṇas do not grant the right of tyrannicide at all and hold the person of the king to be wholly sacrosanct because of its being divine. If this conclusion be final there is hardly any room left for me or Prof. Deshpande to put forward our views.

By refuting Spellman I had shown in my note that there is nothing in the Purāṇic utterances which totally rules out all possibilities of revolt against a tyrannical king and the passage held to declare such a rule does not really mean the absolute inviolability of the king. The justification for such a refutation was derived from the fact that the Purāṇas abound in exemplary legends of tyrannicide and their position cannot be held to be necessarily different from the orthodox Hindu opinion on the point unless anything is specifically and irrefutably said against the dicta of tyrannicide found in the sources other than the Purāṇas. On the basis of the non-Purāṇic materials John Spellman had arrived at the conclusion that there was a school of Hindu thinkers which held the king as absolutely inviolable as against the other school advocating tyrannicide. He simply extends the views of the former school to the Purāṇas on the basis of the solitary passage of the Bhāgavata quoted in my original note. I don't see any reason for the theory of the two mutually opposed schools of Hindu thinkers and the whole of the Hindu tradition appears to me to be wholly consistent and one at this point. Just as the non-Purāṇic materials expressly or tacitly approve of the tyrannicide inspite of the apparent utterances to the contrary similarly the Purāṇas too appear to give their tacit approval in spite of the aforesaid passage of the Bhāgavata.

I am glad that Prof. Deshpande has vindicated this stand of mine and holds with me that the Purāṇas tacitly approve of the dictum of tyrannicide although they don't expressly lay it down like the Mahābhārata. But he insists that the right was limited to the Brāhmaṇas alone and for this he gives two arguments. One, that almost all the legends of tyrannicide show that the Brāhmaṇas opposed and killed the tyrannical king. Second, that the Brāhmaṇas were a privileged class in ancient Indian society and were traditionally held to be the guardians of Dharma from the Vedic times. Any violation of Dharma, even by the king, should have, therefore been checked by the Brāhmaṇas. As the Purāṇic material at this point is deficient and the Purāṇic position can be determined only in the light of non-Purāṇic material I will examine the validity of these arguments after showing as to how far the non-Purāṇic materials go to sustain or explode the theory of exclusively Brāhmaṇa resistence of Prof. Deshpande.

Some scholars like Ghoshal[1] are inclined to believe that Manu grants his 'theoretical or moral approval of tyrannicide exclusively to the intellectual aristocracy' of the Brāhmaṇas. Although he does not generalise from this position of Manu and frankly admits the right of revolt expressly granted to the people elsewhere the relevent verse of Manu which appears to support Prof. Deshpande's stand, may be quoted here,

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः ।
ब्रह्मैव सन्नियन्तृस्यात्क्षत्रं हि ब्रह्म संभवम् ॥[2]

It is significant to note that the emphasis laid by the use of the particle 'eva' on the Brāhmaṇas does not mean to exclude the non-Brāhmaṇa subjects of the king from restraining a wicked monarch. The issue here is Brāhmaṇa versus king and not king versus Dharma or common people. Of the two the Brāhmaṇas alone have the justification of subduing a king having an edge on them and not the king the Brāhmaṇas for the royal power of the king owes its genesis to the spiritual power of the Brāhmaṇs and not vice versa. Manu is silent on the point as to what the common man or the Brāhmaṇas would do if a king starts wilfully oppressing his subjects and thereby slighting Dharma with or without comming into direct conflict wirh the Brāhmaṇas. Far from proving the contention of Prof. Deshpande this verse of Manu thus leaves the issue point blank.

The Mahābhārata repeats this verse of Manu with only a slight textual variation. It also has in common the next verse of

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[1] Ghoshal, A History of Political Ideas p 187 n. 1

[2] Manu IX, 320

Manu (IX. 321). Here again the question, as it was put by Yudhiṣṭhira, as Brāhmaṇa versus king.

अथ चेत् सर्वतः क्षत्रं प्रदुष्येद् ब्राह्मणान्प्रति ।
कस्तस्य ब्राह्मणस्त्राता को धर्मः किं परायणम् ॥

Śānti, 78.19

Like Manu the Mahābhārata too answers this question by asserting that the power of the king originates from the spiritual power of the Brāhmaṇas and hence, according to the law of nature, its might should subside in its source for fire originating from water is reduced by water and iron originating from stone is subdued by stone.[1] But unlike Manu, this is not the only answer that the Mahābhārata has to give on this point. It also says that the Brāhmaṇa should control such a wicked king either by the power of his penance and continence or by the might of his arms, either in a fair fight or in *a fight full of deception.*[2]

It then contemplates a new exegency not to be found in Manu or any other source and it is the tyranny of the people specially towards the Brāhmaṇas at a time when spiritual power of the Brāhmaṇas is on the decline and royal power of the king has grown weak.[3] In such a circumstance, declares Bhīṣma in very clear terms, whoever fights at the risk of his life protecting the Brāhmaṇas and his own Dharma attains to the highest glory for it is the duty of everyone to take up arms for the sake of the Brāhmaṇas[4]. The violation of Varṇadharma involved in such an action by anyone of the four Varṇas has been justified by stressing the dynamic character of Dharma.

भवत्यधर्मो धर्मो हि धर्माधर्मावुभावपि ।
कारणाद्देशकालस्य देशकालः स तादृशः ॥

Śānti, 78.32

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[1] अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥

Śānti, 78.22

[2] तपसा ब्रह्मचर्येण शस्त्रेण च बलेन च ।
अमायया मायया च नियन्तव्यं तदा भवेत् ॥

Śānti, 78.20

[3] ब्रह्मवीर्ये मृदुभूते क्षत्रवीर्ये च दुर्बले ।
दुष्टेषु सर्ववर्णेषु ब्राह्मणान्प्रति सर्वशः ॥

Śānti, 78.25.

[4] Śānti 78. 26-27

Probably the most clear declaration of the Brāhmaṇa's right of revolt is the following verse of the Mahābhārata,

ब्राह्मणस्त्रिषु कालेषु शास्त्रं गृहणन्न दुष्यति ।
आत्मत्राणे वर्णदोषे दुर्दम्यनियमेषु च ॥

Śānti, 78.34

But that this right was not exclusively of the Brāhmaṇas is shown by the verses immediately following it. When the might of the robbers is rising for the sake of royal power causing the mixture and confusion of the varṇas and fighting them someone who is powerful overcomes them all, being Brāhmaṇa, a vaisya or a śūdra, ask these verses, is he justified in protecting the people from the robbers and holding the rod in accordance with Dharma ?[1] The reply given to this question says: one who shows the way where there is no way out, one who becomes the raft where there is no raft, whether a śudra or anyone else, is always worthy of honour.[2] Elaborating the point further the same source tells us what is the use of a bull that cannot be harnessed, of a cow without milk, of a wife without fertility, and of a king not extending his protection. A Brāhmaṇa without learning and a king who does not protect is as useless as an elephant made of wood, a deer made of skin, a man who is an eunuch and a field which is barren.[3]

These examples show that tyranny either of the king or of the people or else of the robbers was deemed to be helplessness *par excellence* and any help from any quarter was welcome.

On the other hand there are a number of passages granting the right of revolt against a tyrant clearly and expressly to the people. The most direct and emphatic example is the following verse of the Mahābhārata.

अरक्षितारं हन्तारं विलोप्तारमनायकम् ।
तं वै राजकलिं हन्युः प्रजाः सन्नह्य निर्घृणम् ॥[4]

The use of the word *prajāh* i.e. the subejcts in general, is significant and it alone should suffice to refute. Prof. Deshpande's thesis of exclusively Brāhmaṇa resistence to the tyrannical potentate.

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1. Śānti 78, 35-36
2. Śānti 78.38
3. Shanti 78. 41-43.
4. Anusaasana 61. 32.

Another verse from the same source leaves the Brāhmaṇas or the people unspecified but makes it clear from the mode of its saying that tbe right belonged to the people as a whole and not exclusively to the Brāhmaṇas. The verse in question being:

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।
अतं संहृत्य निहंतव्यः श्वेव सोन्माद आतुरः ॥

Anuśāsana 61.33.

Yājñavalkya too makes a reference not the fury of the Brāhmaṇas but to the fire aroused as the result of the oppression of the people which consumes the glory, the family and the life of the tyrant.

प्रजापीडनसन्तापात्समुद्भूतो हुताशनः ।
राज्ञः श्रियम् कुलम् प्राणान्नादग्ध्वा विनिवर्तते ॥

I. 341.

Commenting on it Viśvarūpa says:

अत्यपराधे एकलोष्टवधेनाप्येनं हन्युरित्यभिप्रायः

Viśvarūpa on Yājñ. I 341.

Eka loṣṭa vadha' is an expression which occurs in the Arthaśāstra of Kauṭilya and Kangle explains it as 'annihilation (by the subjects) as of a single clod of earth [1]

Śukra says that a king should not oppress the poor for realising his own pleasure for the poor even by his death kills the king.[2]

Nārada allows anyone to save the collective undertaking by force risking his life even from the calamity caused by the king and promises as his reward the one tenth of the total worth of the undertaking thus saved[3]. Obviously the rule occurring in the *Sambhūyasamutthāna* section of law implies resistence to the authority of the king by anyone of his subjects.

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1. J.S. Negi; Some Indological Studies Vol. 1 p. 156 n. 3.
2. I. 160.
3. दैवतस्करराजोत्थे व्यसने समुपस्थिते ।
   यस्तत्स्वशक्त्या रक्षेत तस्यांशो दशमःस्मृतः ॥

   Nārada Smṛti (Jolly's ed.) P. 134

   तथोन्मार्गीभूत ग्रहणोद्यत राज्ञः पार्श्वान्यः स्वकीयेन प्राणव्यायामेन तत्सामान्यभाण्डं रक्षति । तस्य दशमांशः क्लेशफलेन भवति ।

   Asahāya Kalyāṇabhṭṭa commentary on the same page.

I am greatly beholden to my revered teacher Prof. J. S. Negi for generously allowing me to use this passage here. The credit of first discovering the importance of this passage is entirely his.

These passages thus clearly show beyond doubt that the right of tyrannicide was expressly and unambiguously granted to the people as a whole whereas the precepts of its being so clearly endowed exclusively on the Brāhmaṇas are entirely lacking. If the right of reistence could not be derived from the privilege of Brāhmaṇahood it ought to be derived from the manhood of the common people in which the Brāhmaṇas too partook.

It is, nevertheless, a fact that in almost all the legendry accounts of restraining or killing a tyrant Brāhmaṇas are always on the fore-front. Prof. Deshpande was right in observing this fact but he was certainly wrong in making it a basis of his inference that Brāhmaṇas alone had the right of resistence as a necessary conclusion for this fact can also be explained away by the consideration that being the intellectuals of the society they always led the people on such crucial occasions. The circumstance that the French revolution was led by Mirabeau a born member of the first state does not necessarily prove that the revolution was the work entirely and exclusively of the first state for facts of history refute such an inference. That the Brāhmaṇa Purohita could dethrone a tyrannical king and appoint a successor to him from the same dynasty only with prior approval of the people (Prakṛti) is shown by the following verses of Śukra.

गुणनीतिबलद्वेषी कुलभूतोप्यधार्मिकः
नृपो यदि भवेत् तन्तु त्यजेद्राष्ट्रविनाशकम् ॥
तत्पदे तस्य कुलजं गुणयुक्तं पुरोहितः।
प्रकृत्यनुमतिं कृत्वा स्थापयेद्राज्यगुप्तये ॥ Śukra, II, 274-275

This obligatory prior approval of the people precisely indicates that the Brāhmaṇa could act only on behalf of the people and with their solid backing behind him. This is impossible if right of resistence is forbidden to the subjects at large.

The argument that the Brāhmaṇas were the guardians of Dharma and were empowered, as such, to guard against any violation of Dharma, even by the king, is meaningless if the right of resistence is withdrawn from the people. The power by which the Brāhmaṇas could restrain the wicked king was that of the people and they could have used this power only as the leader of the people endowed with the right to rise against the tyrant.

THE HOLY PLACES OF EAST INDIA AS DEPICTED IN THE SKANDA-PURĀṆA

BY

UMAKANT THAKUR

[तीर्थानां वर्णनं प्रशंसनं च पुराणानां सुपरिचितं प्रियं च वर्ण्यमस्ति। तीर्थानां प्रसृतिः समस्ते भारतदेशेऽस्ति तथा तीर्थस्थानानि सर्वेभ्यो हिन्दुधर्मानुयायिभ्यः श्रद्धायाः स्थानानि सन्ति। अस्मिन् निवन्धे विदुषा लेखकेन भारतदेशस्य पूर्वभागे स्थितेषु विहार-उत्कल-वंग-असमप्रदेशेषु तथा वंगदेशे स्थितानां तीर्थानां स्कन्दपुराणानुसारतो विवेचनं कृतमस्ति। स्कन्दपुराणस्य वैष्णवखण्डे उत्कलप्रदेशे स्थितस्य पुरुषोत्तमक्षेत्रस्य विस्तृतं वर्णनं प्राप्यते। अन्यानि तीर्थजातानि पुरुषोत्तमस्य चतुर्दिक्षु स्थितानि सन्ति। अस्मिन् निबन्धे तेषां तीर्थानां पुराणानुसारतो विवरणं तथा साम्प्रतिक नाम-स्थानादिनिर्देशोऽस्ति।]

The description and the glorification of the holy places called *tīrthas* form a special and important topic of the Purāṇas. These *tīrthas* are scattered all over in India and they provide a deep religious inspiration to the Hindus. This article deals with the holy places situated in the eastern parts of India which include the present states of Bihar, Orissa, Bengal, the Bangla Desh and Assam. Most of the holy places in the Eastern India, however, are situated in and around the Puruṣottama (Jagannātha)-Kṣetra in Orissa. The Skanda-Purāṇa contains separate portion on the *Puruṣottama-Kṣetra-māhātmya* in its Vaiṣṇava-Khaṇḍa (Venkt. Press Edn) dealing with a number of *tīrthas* of this *Kṣetra*. Some other Purāṇas also deal with them.

Here in this article these holy places have been described in brief and as far as possible their identification has also been noted.

Aṣṭaliṅga

According to the Skandapurāṇa the eight Liṅga images of God Śiva namely Kapālamocana, Kṣetrapāṭala, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nīlakaṇṭha and Vaṭeśa are known as Aṣṭaliṅgas. They are situated in Puruṣottama[1] Kṣetra (q. v.)

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[1] Sk. Vai. P. M. 4. 51-53,

Aṣṭaśakti

The eight female divinities (śaktis) situated in the eight directions around the main temples of puruṣottamakṣetra are called Aṣṭaśaktis. They are-Maṅgalā, Vimalā, Sarvamaṅgalā, Ardhānśinī Lambā, Kālarātri, Candrarūpā and Marīcikā. A visit[1] to them and worship of them would annihilate all sins.

Bindutīrtha.

This is a sacred reservoir located in puruṣottamakṣetra[2]. The God Janārdana is said to have resided here for seven days. It may be identical with Bindusaras as referred to by N. L Dey[3]. Dr. P. V. Kane[4] also refers to it and identifies it with pañcanada, but it does not seem to be identical with this tīrtha.

Bhavamocana

It is a place of pilgrimage situated in Puruṣottama-kṣetra.[5] It is located to the south of Kapālmocana tīrtha.

Bilveśa

This is one of the eight liṅgas of lord Śiva known as Aṣṭaliṅgas (q. v.) in Puruṣottama-kṣetra.[6]

Dāmodara (river)

The river Dāmodara is a famous river flowing through south Bihar. ''Kavikankana Caṇḍī''[7] mentions that it is called the river Dāmodara in Bengal. According to Dr. B. C. law[8] the river Dāmodara rises in the hills near Bagodar in the district of Hazaribagh and running through Manbhum, Santhal parganas and Burdwan district flows into the Hooghly. The Skandapurāṇa[9] eulogises that bathing in this holy river in the month of Kārtika is most auspicious. Though the Purāṇa does not speak of its location, we may assume that the Dāmodara river now flowing through south Bihar and Bengal, is the river referred to.

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[1] Sk. Vai. P. M. 4. 42-46.

[2] Bindutīrtha taṭe tasmin saptāhani janārdanaḥ /
Tiṣṭhet purā svayaṁ rājñe varametat samādiśat //
Tvat tīrthatīre rājendra sthāsyāmi prativatsaram /
Sarvatīrthāni tasminśca sthāsyanti mayi tiṣṭhati //
--Sk. Vai., P. M. 34. 5-6.

[3] Geog. Dic. P. 38.

[4] Hist. Dhs. IV. P. 740.

[5] Sk. Vai. P. M. 4.8-9.

[6] Sk. Vai. P. M. 13.30-33.

[7] Geog. Dic. P. 52.

[8] Hist. Geog. P. 216.

[9] Sk. Vai. Ka. M. 2.24.

Gauḍadeśa or the country of Gauḍa

Gauḍa as the name of a city, a country or a people, is found mentioned from very early times and almost everywhere it appears to refer to Bengal. But as some scholars have expressed a doubt about it, the question deserves to be examined.

The Sk. P.[1] says that Gauḍa comprised 18 lacs of villages. No more information about this country is found in this Purāṇa. Cunningham[2] identifies it with Gonda, a sub-division of Uttara Kosala. Uttara Kosala has been called Gauḍa by the Kūrmapurāṇa and Liṅga Purāṇa.[3] Dr. B C. Law believes that Gauḍa was the capital of Bengal in the remote past.[4] But Vātsyāyana[5] mentions Gauda as a separate kingdom from Vaṅga. In the commentary on his Kāmasūtra "Gaudyah" has been explained as pūrvadeśabhavaḥ and on this very ground Haran Chandra Chakladar in his article, "The Geography of Vātsyāyana," observes that Gauda of Vātsyāyana is northern Bengal. Vātsyāyana has separately mentioned Vaṅga showing that it formed a separate kingdom comprising the eastern districts of modern Bengal.[6] The late Mr. A. M. T. Jackson says that in the 10th century and earlier the name Gauḍa meant Bengal, but R. G. Bhandarkar believes that Gauḍa is identical with Gonda in Oudh.

The Haraha inscription[8] of the reign of the Maukhari king Īśānavarman of 554 A. C. (Vikrama Saṁvat 611) also supports that Gauḍa meant Bengal in the 6th century. But according to Varāhamihira[9] (6th century A. D.) Gauḍa is not identical with Kosala and Vaṅga, rather it was a separate country in the eastern region. N. L. Dey[1] asserts that it existed on the left of the Ganges and as to its antiquity he says that it was founded in 648 A. D. As regards the period of its foundation Dey is not correct because it was well known to all even during the reign of the Imperial Guptas in the 4th, 5th and 6th centuries A. D.

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[1] Dvāsaptatistathā lakṣā grāmā gā(mā) Janake smṛtaḥ /
Aṣṭādaśa tathā lakṣā grāmānāṁ gauḍadeśake //
Sk. Ma. Kau. 39.130.

[2] Anc. Geog. P. 408.

[3] K. P. PT. I. Ch. 20 ; L. P. Pt. I Ch. 65-Ref. by Geog Dic. P. 63.

[4] Hist. Geog. P. 217.

[5] ABRI. (1926) Vol. VII P. 148.

[6] ABRI. (1926) Vol. VII P. 149

[7] Ibid. P. 150.

[8] ABRI. (1926) Vol. VII P. 151.

[9] Bṛhat saṁhitā, Vol. I, Chapter XIV śloka 5-8.

Gayākṣetra

Gayā is mentioned as Mahākṣetra having goddess Śiva by the name of Maṅgalā. Though even the performance of śrāddhas to the ancestors performed by the Brāhmaṇas in Gayā is described in the Skandapurāṇa,[4] it gives no details with the help of which we can locate the exact place. However the name is found in several works of Sanskrit literature. The collection of the material in all those works on Gayā in one volume will be a rich literature itself It is a very old and renowned place of pilgrimage in Bihar state and is the same as the modern Gayā.

Indradyumnasaras

This is a reservoir in Puruṣottamakṣetra[5] (q. V.) on the bank of which stands 'Hari' on the form of Narasiṁha. A bath in it is prescribed specially on the 3rd day of the second half of Āṣāḍha. Dr. P. V. Kane[6] also agrees with its location in Puruṣottamakṣetra as mentioned above by the Skandapurāṇa. It was named after the king Indradyumna.[7]

Jagannātha or Puruṣottamakṣetra

The importance of this holy place has been dealt with in a separate chapter of the Vaiṣṇavakhaṇḍa of the Skandapurāṇa, which is named as Puruṣottamakṣetra-māhātmya. According to the Skandapurāṇa[8] it is a Vaiṣṇava kṣetra. The body of God Viṣṇu is said to have been made of wood. According to the

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[1] Geog. Dic. P. 63.

[2] Hist. Geog. P. 217.

[3] Sk. Ma. A. M. U. 2. 33. (33).

[4] Sk. Vai. Ven. M. 10. 61.

[5] Sk. Vai. P. M. 31.1-2.

[6] Hist. Dhs. P. 757.

[7] Ibid. P. 694-700.

[8] Puruṣottamākhyaṁ sumahatkṣetraṁ parama pāvanam /
Yatrāste dāravatanum śrīśo mānuṣa līlayā //
Darśanān muktidaḥ sākṣāt sarvatīrtha phalapradaḥ //
Sk. Vai. P. M. 1.3.

Skandapurāṇa[1] this holy place is situated in the centre of the hill known as Nīlācala, which is surrounded by sand. It has been compared with one of the breasts of the earth. It is 10 Yojanas (80 miles) in extent. As to its exact location it stands at the north bank of the sea and to the south of Mahānadī.[2] The place beginning from the bank of the south sea up to the forest named *Ekāmrakānana* has been said to be very auspicious. People who reside herein are very fortunate. The mountain known as Nīlācala or Nīlaparvata on which the temple of Jagannātha exists is also situated on the shore of the ocean. This mountain has been described as very auspicious in every bit of it. God Viṣṇu is said to dwell here with his own body. It is further mentioned[3] that within the jurisdiction of Nīlādri there stands a vaṭa tree to the south of which stands a reservoir known as Rohiṇī Kuṇḍa. The temple under reference is located just near to this pit.[4] The great sage Mārkaṇḍeya had dug a pit here to the north-west of the tree (Nyagrodha), and worshipped God Śiva. A bath in this shrine and visit to God Śiva give the result of a Horse-sacrifice.[5] This is situated at the distance of 5 krośas (10 miles) from the sea, and two krośas i. e, 4 miles from the temple[6]. The mountain known as the

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[1] Aho tat paramaṁ kṣetraṁ vistṛtaṁ daśayojanam /
Tīrtharājasya salilād uthītaṁ vālukācitam //
Nīlācalena mahatā madhyasthena virājitam /
Ekastanam iva pṛthvyāḥ sudūrāt paribhāvitam //
Sk. Vai. P. M. 1. 11-12.

[2] Sāgarasyottare tīre mahānadyāstu dakṣine /
Sa pradeśaḥ pṛthivyāṁ hi sarvatīrtha phalapradaḥ //
Tatra ye manujāḥ brahman nivasanti subuddhayaḥ /
Janmāntara kṛtānāṁ ca puṇyānāṁ phalabhāginaḥ //
Nālpa puṇyāḥ prajāyante nābhaktā mayi padmaja //
Ekāmrakānanād yāvad dakṣinodadhi tīrabhuḥ //
Sk. Vai. P. M. 1.31.33.

[3] Sk. Vai. P. M. 1.34-36.

[4] Īdṛśaṁ tatra gatvaiva drakṣyase mām pitāmahaḥ /
Nīlādrer antarabhuvi kalpanyagrodha mūlataḥ /
Vāruṇyāṁ diśi yat kuṇḍam rauhiṇam nāma viśrutam /
Tat tīre nivasantam mām paśyantaś carma cakṣuṣā //
Sk. Vai. P. M. 1. 38-39.

[5] Sk. Vai. P. M. 3. 49-51.

[6] Pañcakrośam idaṁ kṣetraṁ samudrāntar vyavasthitam /
Dvikrośaṁ tīrtharājasya tatabhūmau sunirmalam //
Sk. Vai. P. M. 3.5 52.

Nīla[1] parvata is just a mound of sand, and it is compared with the God Nārāyaṇa, himself. The great pagoda of Jagannātha has a conical tower 192 feet high surmounted by a Cakra. The shape of this holy[2] place is like that of a Śaṅkha. It is explained that in the western boundary, on the head of this place like Śaṅkha stands the temple of God Śiva known as Vṛṣabhadhvaja, and the other image known as Nīlakaṇṭha exists on the opposite side. The place starting from the waters of the sea up to the root of the Vaṭa tree is the belly of Śaṅkha, which has the touch of the waters of the ocean. The waters of the ocean here are regarded as very sacred. The Skandapurāṇa[3] reveals that God Rudra being angry with Brahmā chopped off his head which after circuiting the whole Universe, fell down at this holy place (Jagannātha), which is hence known as Kapālamocanatīrtha. One who dies in the place extending from the waters of the sea up to the root of the Vaṭa tree gets salvation after his death.[4] According to the Skandapurāṇa, there are 3½ crores of tīrthas on this earth which are the bestower of heaven and salvation. The Puruṣottama tīrtha is a renowned place of pilgrimage among them.[5] It includes eight liṅgas of Rudra namely[6] Kapālmocana, Kṣetrapāla, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nīlakaṇṭha and Vaṭeśa. While describing a pilgrimage to this holy place (Puruṣottama tīrtha) it is recorded that this shrine is situated on Nīlādri in the country of Utkala[7] which stands on the shore of the south sea.

Being asked by the sages[8] as to the location of Puruṣottama tīrtha where the God Nārāyaṇa Himself abides in the form of wood, sage Jaiminī says that it is situated in Utkala deśa (Orissa) on the shore of the south sea, and it contains many sacred places of pilgrimage. The inhabitants[1] of this place are said to be well-behaved, and the Brahmins are engaged in study and sacrifices. The Brahmins of this country are said to be the creators of the religious books As to its vegetation[2] the country of Utkala is very rich. It contains a plenty of betel-nut trees (well arranged), and several other fruit trees. The holy river known as Ṛṣikulyā flowing through it falls into the south sea. Narasiṁha[3] kṣetra which stands here is said to have been founded by the creator (Brahmā) himself. The image of Nṛsiṁha exists with that of Śambhu. A visit to this place is highly auspicious. The existence of God Janārdana here in such a form has made Oḍhradeśa (Orissa) extremely auspicious and this has made India itself very holy. Orissa is described as the best of all the countries in India. The Brahmaṇas[4] of this country are said to be well versed in vedas and the śāstras. The images of Kṛṣṇa, Rāma and Subhadrā stand here. They were established on Thursday, the 8th day of the bright half of Vaiśākha with Puṣya Nakṣatra. A visit to these images on this day bestows salvation to the visitors.[1]

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[1] Suvarṇavālukā kīrṇaṁ nīlaparvata śobhitam /
Yo'sau viśveśvaro devaḥ sākṣān nārāyaṇātmakaḥ //
Sk. Vai. P. M. 3.53.

[2] Sīmā pratīcī kṣetrasya śaṅkhākārasya mūrddhaṇi /
Sarvakāmaprado devaḥ sa āste vṛṣabhadhvajaḥ //
Sk. Ava. P. M. 4.1

[3] Sk. Vai. P. M. 4. 5-7.

[4] Sindhurājasya salilād yāvan mūlaṁ vaṭasya vai /
Kīṭa pakṣī manuṣyāṇāṁ muktido mataḥ //
Sk. Vai. P. M. 4. 14.

[5] Sk. Vai. P. M. 4. 16-17.

[6] Sk. Vai. P. M. 4. 51-53.

[7] Supuṇye cotkale deśe dakṣiṇārṇava tīrage /
Nīlādri śikharāvāsaṁ vrajatam śaraṇaṁ vibhum //
Sk. Vai. P. M. 4. 105.

[8] Sk. Vai. P. M. 6. 1.

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[1] Utkalo nāma deśo'sti khyātah paramapāvanaḥ /
Yatra tīrthānyanekāni puṇyānyāyatanāni ca /
Dakṣiṇasyo dadhestīre sa tu deśaḥ pratiṣṭhitaḥ /
Yatra sthitā Vai puruṣāḥ sadācāra nidarśanāḥ //
Vṛttādhyayana sampannā yajvāno yatra bhūsurāḥ /
Sṛṣtyādau kratavo vedā vedaśāstra pravartakāḥ //
Sk. Vai. P. M. 6-2-4.

[2] Elālavaṅga kaṅkola dāḍimairvīja pūrakaiḥ /
Śreṇikṛtaih pūgavanair udyānaih śataśo vṛtaḥ //
Nānā druma latā kīrṇaiḥ parvataiḥ sindhubhir vṛtaḥ /
Sa eṣa deśa pravara utkalākhyo dvijottamāḥ //
Ṛṣikulyām samāsādya dakṣiṇodadhi gāminīm /
Svarṇarekhā mahānadyor madhye deśaḥ pratiṣṭhitaḥ //
Santyatra puṇyāyatane kṣetrāṇi subahūnyapi /
Pūrvaṁ vastīrthayātrāyāṁ varṇitāṇi mayā dvijaḥ //
Bhūsvargaḥ sāṁpratam hyeṣa kathitaḥ puruṣottamaḥ //
Sk. Vai. P. M. 6. 25-28

[3] Sk. Vai. P. M. 16. 53-54.

[4] Etad arcā prasastā vai sadarthe viniyojitā //
Aho bhāratavarṣastha manusyāḥ kṣīṇa kalmaṣāḥ /
Apavarga prado yeṣām āvir asīj janārdanaḥ /
Tatrā pyayam coḍhradeśaḥ sarveṣām uttamottamaḥ //
Yatrasthas carmanetreṇa paśyanti brahmarūpiṇam //
Śruti smṛtiṇāṁ gahanaḥ panthāḥ karmābhir ākulaḥ //
Sk. Vai. P. M. 21. 9-11.

The image of Lord Viṣṇu made of wood stands evidently at the sea shore on Nīlācala, near the root of the Nyagrodha tree. A visit to and worship of this God have been greatly eulogised.[2] A bath in the sea here gives the fruits of all the sacred places and temples Offer of piṇḍas or tarpaṇa to ancestors and deities is very efficacious according to the Skandapurāṇa.[3] As to the location of the shrine of Narasiṁha[4], it is situated on the bank of the the Indradyumna shrine. The Skandapurāṇa[5] says that there is no other place of pilgrimage like this Puruṣottama kṣetra among the seven Islands, on this earth. The partaking of the food offered to the Deity here releases people from sins. The holy place of pilgrimage finds mention in several treatises. Many of the modern scholars have dealt with this shrine.[6] Virāja maṇḍala[7] extends a little beyond Jaipur on the river Vaitaraṇī in Orissa. In that country there is a holy place, destroyer of sins and bestower of Mukti, surrounded on all sides by sand and ten yojanas in extent There is the famous shrine of Puruṣottama in the country of Utkala the whole of which is very holy owing to the favour of the all pervading Jagannātha.

Dr. P. V. Kane[8] mentions that the Skandapurāṇa contains a Puruṣottama-māhātmya in a sub-section called Utkala khaṇḍa in its section Vaiṣṇava khaṇḍa, where the story of Indra is given with some variations. But there is no sub-section known as Utkala-khaṇḍa in its section Vaiṣṇava khaṇḍa. N. L Dey[9] identifies it with modern Puri in Orissa. According to him Puri is the ancient. Dantapura, where Buddha's left canine tooth was kept enshrined. Dr. B.C. Law[10] also observes that it is in the Puri district of Orissa. It is sandy and ten yojanas in extent containing the famous deity

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[1] Sk. Vai. P. M. 27. 99-101.
[2] Sk. Vai. P. M. 28. 55-56.
[3] Sk. Vai. P. M. 30. 161-162.
[4] Sk. Vai. P. M. 31. 1-2.
[5] Sk. Vai. P. M. 38. 96-97.
[6] Hist. Dhs. IV. P. 692.703.
[7] See Hist. of Orissa, Vol. I. PP. 42-58, by R. D. Banerjee ref. by Dr. P. V. Kane P. 694 foot note no. 1573 (Hist. Dhs. IV).
[8] Hist. Dhs. IV. P. 695.
[9] Geog. Dic. P. 163.
[10] Hist. Geog. P. 184.

Puruṣottama. It includes two distinct portions, the Bālakhaṇḍa lies between two sacred tīrthas, Svargadvāra and Cakratīrtha. It exactly lies on the shore of the Bay of Bengal. It is otherwise called Śrīkṣetra which is one of the most sacred places of the Hindus.[1] At present the sacred enclosure of Jagannātha is a square surrounded by a massive stone wall 20 feet high, 652 feet long and 630 feet broad with 120 temples containing various forms of God, 13 being temples of Śiva, some more of Pārvatī and a temple of the sun. This clearly shows the catholicity of Jagannātha. Almost every form of Hindu faith is represented here.[2] The holy Puruṣottamakṣetra forbids all wranglings between Śaivas and Vaiṣṇavas.[3]

The great pagoda of Jagannātha has four chambers, the first being the Hall of offerings (bhogamandira), the second the pillared hall for music and dance (the naṭa mandira), the third the audience hall where pilgrims assemble (the Jaganmohana mandira) and the fourth the inner sanctuary. The great pagoda of Jagannātha has a conical tower, 192 feet high surmounted by a cakra and a flag.[4] It is said to resemble, in shape, a conch shell in the centre of which lies the Jagannātha temple.[5]

The temple is situated at the distance of about seven furlongs from the sea shore and stands on a mound about 20 feet above the level of the surrounding ground, the mound being dignified by being called Nīlagiri (the blue hill). There is a large gateway on each side of the enclosure, that on the east being the most magnificant. On each side of the entrance there is a colossal crouching lion and hence the door-way is called Siṁhadvāra (Lion gate). There are certain peculiar features[6] of the great shrine of Jagannātha. In the first place, in the court of Jagnnātha and outside the lion gate no distinction of caste is observed. The second special feature is that the holy rice cooked as offering to Jagannātha is regarded as so sanctified that all barriers of caste are transcended, so much so that a Puri priest will receive the holy food even from a low caste Hindu. The feeling is that cooked rice when once placed before Jagannātha never ceases to be pure. Hence the Mahāprasāda is dried, and taken to all parts of India. The third special feature of Jagannātha temple is the car festival (rathayātrā) which is the most important of the 24 festivals at Puri. The car festival starts on the second day of the bright half of Āṣāḍha. The car of Jagannātha is about 45 feet in height, 35 feet square and is supported on 16 wheels of 7 feet diameter with 16 spokes and has Garuḍa as a crest; the second car is that of Subhadrā, which is a little samaller than Jagannātha's car, resting on 2 wheels with 12 spokes in each and having a padma (lotus) as a crest; the third car is that of Balarāma resting on 14 wheels with 14 spokes in each wheel and having Hanumān for a crest.[1] It finds mention in the Govindapur[2] Stone Inscription of the poet Gaṅgādhara of śāke 1059 i. e. 1137-38 A. D.

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[1] Hist. Geog. P. 184.

[2] Hist. Dhs. IV. P. *696*.

[3] Nāvayorantaraṁ kiñcid ekabhāvo dvidhā kṛtau /
Yo rudraḥ sa svayaṁ viṣṇur yo viṣṇuḥ sa maheśvaraḥ //
Brahma. P. 56-70 (vide Hist. Dhs. 696)
cf. śaiva Bhāgavatānāṁ ca vādārtha pratiṣedhakam //
Bra. P. 56.64.

[4] Hist. Dhs. IV. P. 696.

[5] Hist. Geog. P. 184.

[6] Hist. Dhs. IV. P. 697.

Kāmākhyātīrtha

The Kāmākhyā tīrtha finds mention at several places in the Purāṇas and Mahābhārata as well. But as regards its location, the Skandapurāṇs does not agree with the rest. According to the Padmapurāṇa and the Mahābhārata[3] it is a place of pilgrimage on the river Devikā in the Punjab[4] where according to Devībhāgavats it is a Devīsthāna or temple of Tripurā-bhairavī on the beautiful Nīlācala hill over hanging the river Brahmaputra[5]. The Kālikā purāṇa tells that it is a holy place on Kāmagiri in Kāmarūpa where the private parts of satī fell down when her body was being carried round by God Śiva. Here it is called Kāmākhyā[6]. In his paper on the Mother Goddess Kāmākhyā, Śrī B. Kakati after narrating this purāṇic episode observes that it is situated at about two miles from Gauhati[1] in Assam.

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[1] Hist. Dhs. IV. P. 697.

[2] Gatvā śrīpuruṣottamāṁ (bhāga) vāyo hṛdyaḥ pratisṭhāpadam /
Paravartate patiyasi lasac candragrahaṇehasi //
Sarvasvaṁ vitatara tarpita pitṛstomah karollasitaiḥ /
Teyairyah pihitasya parvani vidgoh sahayyamapa kṣaṇam //
--E. I. II. P. 334. verse 12 ref. by Hist. Dhs. 700.

[3] Mbh. Vana. Parva. 82 105; P. I. 25. 12-q by Hist. Dhs. IV. P. 761.

[4] Geog. Dic. P. 86.

[5] Devī. Bhāg. VII. 38. 15-q by Hist. Dhs. 761.

[6] Kalikā p. 18. 42. and 50.

The facts mentioned above show that none of the scholars have consulted the Skandapurāṇa for its identification. Surely the Kāmākhyā of N.L. Dey and Dr. B.C. Law are not identical with the Kāmākhyā of the Skandapurāṇa.

The Skandapurāṇa speaks of the Kāmākhyā as one of the sub-tīrthas of Puruṣottama[2] kṣetra. The location of Puruṣottama-kṣetra is also clearly depicted here. The Skandapurāṇa says that it is situated to the north of the ocean and south of the river Mahānadī[3]. This points to modern Puri in Orissa.

Kāmarūpa

The location of Kāmarūpa is not so difficult. Almost all the works of the past and present day verifiers have mentioned Kāmarūpa as a country but Rājaśekhara[4], in his Kāvya-mīmāṁsā says that it was a mountain in the eastern country. The eastern country according to him, begins from Vārāṇasī[5] on wards. It appears that Rājaśekhera's Kāmarūpa is not identical with it. However, N.L. Dey thinks that on the north it included Bhutan, on the south it was bounded by the confluence of the Brahmaputra and the Lakhya and Banga and included Manipur, Jayantiya, Kachar and parts of Mymensingh and Sylhet[6]. The Kālikā Purāṇa indicates that the modern district of Kāmarūpa extend from Goalpara to Gauhati, and its capital was called Prāgjyotiṣa which has been identified with Kāmākhyā of Gauhati[7]. It is further said that the temple of Tāmreśvarī Devī or the copper temple called by Buchanan, the eastern Kāmākhyā on the river Dalpani, is situated near the north eastern boundary of the Kāmarūpa[1]. He assumed Kāmarūpa as identical with Assam[2]. The learned Geographer Cunningham[3] also identifies it with Assam in the eastern region. The Skandapurāṇa[4] explains that Kāmarūpa comprised nine lacs of villages which certifies its greatness in the time of yore.

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[1] Siddhabhāratī, part II, PP. 44 ff.-q by Hist. Dhs. IV. P. 761.

[2] Kāmākhyaṃ kṣetrapālaṁ ca vimalaṁ vā tapasthitā /
Sākṣād brahma, svarupo' sau nṛsiṁho dakṣiṇe vibhoḥ //
Hiraṇyakaśipor vātho vidārya yaṁ prabhojjvalaḥ //
Sk. Vai., P. M. 4. 23-24.

[3] Sāgarsyottare tīre mahānadyastu dakṣiṇe /
Sa pradeśaḥ pṛthivyāṁ hi sarvatīrthaphalapradaḥ //
Sk. Vai., P.M. 1.31.

[4] "Bṛhad gṛha lihitagiri cakora dardura nepāla
Kāmarūpādayaḥ parvatāḥ" K. M. XVII. P. 93.

[5] Tatra Vārāṇasyaḥ purataḥ pūrvadeśaḥ – K.M. XVII. P. 93.

[6] Geog. Dic. P. 87.

[7] JRAS, 1960, P. 25.

Kṛṣṇatīrtha

The name occurs in association with the other important temples in Puruṣottama kṣetra The temple of Kṛṣṇa, Rāma and Subhadrā stands altogether in the Puruṣottamakṣetra[5] *Magadhadeśa* or the *country of Magadha.*

The country of Magadha figures prominently in the Vedic literature particularly in the Atharva[6] Veda, and hence it may be said that it is as old as the Atharva Veda Saṁhitā. After the vedic age Magadh finds mention in the Brahmanic, Buddhistic and Jaina literature and has properly been dealt with. Modern scholars have spoken much about the country of Magadha and its history.

The Skandapurāṇa[7] says that Magadha contained 66 thousand of villages, but according to Vinaya[8] Piṭaka, Magadh comprised 80,000 villages in the time of Bimbisāra and the river Tepodā flowed by it. The difference is certainly one to the difference in time of the two works Rājaśekhara[9] has listed Magadha among the countries of eastern India. F. E. Pargiter[10] in his article "Ancient countries in Eastern India" points out that Magadha included the modern districts of Patna, Gayā and

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1. JASB, XVII. P. 462.
2. CWB. III. P. 115.
3. Anc. Geog. P. 572.
4. Kāmarūpe ca grāmāṇāṁ navalakṣāḥ prakīrttitāḥ /
   Dāhale veda sanjñe tu grāmāṇāṁ nava lakṣakam //
   Sk. Ma. Kau. 39.131.
5. Ādyan̍tayor jagannāthaṁ pūjayitvā yathāvidhi /
   Tīrtharāje, bhiṣicya svaṁ naraḥ syān muktibhājanam //
   Tatastīrthaṁ visargaṁ ca kṛtvā suddhamanāḥ pumān //
   Rāmaṁ kṛṣṇaṁ subhadrāṁ ca natvā rūpaṁ vicintayet //
   Sk. Vai. P.M. 30. 167-168.
6. A. V. V. 14.
7. Lakṣaikaṁ ca tathā proktaṁ grāmāṇāṁ tu bhayānakam //
   Ṣaṭṣaṣṭiṁ ca sahsrāṇi deśo māgadha ucyate //
   Sk. Ma. Kau. 39. 159.
8. Vinaya piṭaka I 29. IV, 116-117-q by Law P.45
9. KM., VII. P. 33. and XVII P. 93.
10. JASB. (1897) P. I. P. 86.

Śāhābad. The author has contributed one more article[1] under the title "Magadh and Videha", but strictly speaking no geographical information worth mentioning is found in it. B. C. Law[2] believes that the country of Magadha is identical with the Modern Patna and Gayā districts of Bihar. N. L. Dey[3] remarks that the country of Magadha once extended south of the Ganges from Benaras to Monghyr and south wards as far as Singhbhum. Dr. Cunningham[4] also places it in the eastern India. However, since the people in its vicinity call the districts of Patna, Gayā and south Monghyr as Magah or Maggah (wrongly mentioned as Maga by Dey[5]), the region of the above noted districts should be included in the Magadha country. Magadha is apparently the Sanskrit word of the Prākṛta word Maggah. It is generally identified with south Bihar.

Mithilā

The name of Mithilā occurs twice in the Skandapurāṇa once while describing Sītā[6] and next while describing a Brāhamaṇa named Kauthuma.[7] The Skandapurāṇa gives no detailed account of this country.

B. C. Law[8] has gathered numerous facts about it. It is an avowed fact that Mithilā was the capital of Videha. Rāmāyaṇa and Mahābhārata hold that Mithilā was the name of the capital as well as the country itself. It has been identified with the modern Janakapura a small town within the Nepal border. It was situated according to Rhys Davids[9] about 85 miles north west of Vaiśāli. It was seven leagues and the kingdom of Videha 300 leagues in extent,[10] but Jātaka VI (p. 32) mentions that it was situated at a distance of 60 yojanas from Campā the capital of Aṅga. Tīrabhūkti[11] (modern Tirhut) was bounded by the river Kauśikī

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[1] JRAS. (1908) July PP. 851-853.
[2] Hist. Goog. P. 44.
[3] Geog. Dic. P. 116-117.
[4] Anc. Geog. PP. 6. and 518
[5] Geog. Dic. P. 116-117
[6] Sk. Ma. Ke. 8. 105-106.
[7] Sk. Ma. Kau 5. 54.
[8] Hist. Geog. P. 236.
[9] Buddhist India P. 26.—ref. by Law P. 236
[10] Jataka III 365. IV, P. 316
[11] Law Geog. of Early Budhhism P. 30-31.

(Kośī) in the east, the Ganges in the south, the Sadānīrā (Gaṇḍaka or the Rāpti) in the west and the Himalayas in the north. According to the Bhaviṣyapurāṇa, Nimi's son Mithi founded the beautiful city of Mithilā. He came to be known as Janaka because he was the founder of the city. (cf. Bhāgavatapurāṇā IX. 13.13; see also Vālmiki Rāmāyaṇa V) It is said that Mithila was named after Mithi and the kings thereof were called the Maithilas.[1] But what was the name of Mithilā before Mithi is not known yet and hence this question has remained unsolved. Mithilā, at present, comprises the districts of Darbhaṅgā, Muzaffarpur, Northern Monghyr, portions of Bhagalpur and Purnea and Bettiah.

Mārkaṇḍeyakuṇḍa

The Skandapurāṇa[2] explains that the great sage Mārkaṇḍeya worshipped God Śiva in a dip dug by the wheel (Cakra) of Hari, in the northwest corner of the Nyagrodha tree in Puruṣottamakṣetra, and got victory over death. So the pit was named after his name later on. Dr. P. V. Kane[3] refers to one Mārkaṇḍeya hrada which he locates near Puruṣottama tīrtha. These two holy places under reference seem to be identical.

Narasiṁhakṣetra

According to the Sk. P.[4] this is a holy place situated in Puruṣottamakṣetra. It was made by Brahmā Himself. Here stands the image of God Narasiṁha with that of Śaṁbhu.

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[1] Vāyu P. 89.6, 23.
&
Brahmāṇḍa P. III 64, 6, 24. ref. by Law 237.
Viṣṇu P. IV. 5, 14.

[2] Evaṁ purā dattavaro mārkaṇḍeyo mahāmuniḥ /
Nyagrodha vāyavya koṇe khātaṁ cakreṇa vai hareḥ //
Pāvanaṁ gartam āsthāya pūjayitvā maheśvaram /
Mahatā tapasā vīro jitavān mṛtyumanjasā /
Munes tasyaiva nāmnāyaṁ prakhyāto gartta uttamaḥ /
Yatra snātvā śivaṁ dṛṣṭvā vājimedhaphalaṁ labhet //
Sk. Vai P.M. 3. 49-51

[3] Hist. Dhs. IV. P. 780

[4] Kṣetraṁ tan narasiṁhasya brahmaṇā nirmitaṁ purā /
Indradyumnānugrahāya sarvaloka hitāya ca //
Sk. Vai., P.M. 16.53.

Nīlādri

The mountain known as Nīlādri[1] is situated in Oḍhradeśa i.e. Orissa. It is this mountain on which the temple of Lord Jagannātha stands. It is situated at the shore of the south sea i. e. Bay of Bengal. According to the Sk. P. the mountain is surrounded by forests. The Kalpa trees exist to the extent of two miles around this mountain. To the west of this stands a reservoir named Rauhiṇa Kuṇḍa. It is not identical with the Nīla-parvata mentioned by N. L. Dey[2] though the same Nīlādri is known as Nīlaparvata, Nīlācala, and Nīlagiri also[3].

Oddiyānadeśa

According to Sk. P.[4] the country of Oddiyāna contained ten lakhs of villages. It is also known as Odhradeśa situated on the shore of the south sea.[5]

The holy place called Śrī Puruṣottama stands therein. This country[6] is described as the best of all the holy places in India.

Prāgjyotiṣapura

It finds mention in the Sk. P.[7] The meaning of the name indicates that it was a town in the eastern part of India. It is mentioned in the epics, Purāṇas and classical literature as well. But as to its location many of the works differ.

On one hand it is said to have been the capital of Kāmarūpa, and on the other it is located on the bank of the river Betwa or Betravatī.[8] Undoubtedly it must have been another Prāgjyotiṣapura. It has been discussed as a beautiful city under the sovereignty of Naraka.[1] The Kamauli grant of Vaidyadeva refers to the maṇḍala of Kāmrūpa[2] and the viṣaya of Prāgjyotiṣa which implies that the latter was the larger administrative division including Kāmarūpa. Sir Edward Gait identifies it with the modern town of Gauhati.

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[1] Odhradeśa iti khyāto varṣe bhārata sañjñite /
Dakṣiṇasyodadhestīre kṣetraṁ śrīpuruṣottamam //
Yatra Nīlagirirnāma samantāt kānanāvṛtaḥ /
Tasyotsaṅge kalpavṛkṣaḥ samantāt krośa sammitaḥ //
Tasya chāyāṁ samākramya brahmahatyāṃ vyapohati /
Tasya paścād diśi khyātaṁ kuṇḍaṁ rauheṇa sañjñitam //

[2] Geog. Dic. P. 141. Sk. Vai. P. M. 7. 23-25.

[3] Sk. Vai., P. M. Chapters 1, 4, 7, 19, 28, 35, 38.

[4] Oddiyāṇe tathā deśe navalakṣaḥ prakīrttitaḥ /
Jālandhare tathā deśe navalakṣāḥ prakirttitāḥ //

[5] Sk. Vai. P. M. 7. 23. Sk. Ma. Kau. 39. 133.

[6] Aho bhāratavarṣasthā manuṣyāḥ kṣiṇa kalmaṣāḥ /
Apavargaprado yeṣāṃ āvir āsij Janārdanaḥ /
Tatrā pyāyaṁ coḍhradeśaḥ sarveṣām uttamottamaḥ //

[7] Sk. Ma. Kau. 59.84 and 60.1-2. Sk. Vai. P. M. 21. 9-10.

[8] Geog. Dic. P. 158.

The Mahābhārata[3] refers to it as a mleccha and asura kingdom. Kālidāsa (in his Raghuvaṁśa) locates it to the north of the Brahmaputra river. Vārāhamihira and Rājaśekhara also mention it. Rājaśekhara[4] has placed it in the eastern division. The place has been touched by several scholars. However, it can evidently be placed in the eastern division of India.

Puruṣottamakṣetra

(Vide Jagannātha above)

Sabaradīpaka Āśrama

This hermitage stands to the west[5] of the temple of God Viṣṇu in Orissa. A footpath from this hermitage leads to the temple of God Viṣṇu.

Subhadrā

This is one of the three images[6] namely Rāma, Kṛṣṇa and Subhadrā, which are established in Jagannāthapurī.

Svarṇarekha (river).

The river named Svarṇarekhā is situated in Utkaladeśa. According to the Sk. P. it falls into the south sea[7].

N. L. Dey[8] locates it in the south west corner of Assam. But no other scholar speaks of it. The Sk. p.[9] informs that each of the country of Tomara, Karṇāṭa, and Yugala or Puṅgala comprised $1\frac{1}{4}$ lacs of villages. As Tomara is associated with Karṇāṭa the location of the former is imagined to be somewhere near the latter. The country of Karṇāṭa is situated in the southern region so the location of the country of Tomara too can be ascertained in the same region.

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[1] Kālikā purāṇa, ch. 40. 75-ref. by Law 253.

[2] Hist. Geog. P. 253.

[3] Karṇa parva, V. 104-105.
Sabhā parva. XXV. 1,000 ff.
Vana parva, XII. ; 488
} ref. by Law, Hist, Geog. P. 253.

[4] KM. 93. (298).

[5] Tatrāste āśrama śreṣṭhaḥ khyātaḥ sabara dīpakaḥ /
Paścimasyāṁ diśi vibhor veṣṭitaḥ sabarālayaḥ /
Yasmād ekapadī mārgo yena viṣṇvālayaṁ vrajet //
Sk. Vai., P. M. 7. 28-29.

[6] Sk. Vai. P. M. 30. 167-168.

[7] Hist. Dhs. IV. P. 811.

[8] Geog. Dic. P. 205.

[9] Sk. Ma. Kau. 39. 152-153.

Utkaladeśa

Same as Oḍḍīyāna (q. v.)

Vardhamāna

Instead of Vardhamāna, B. C. Law[1] mentions Vardhamāna-Bhukti and argues that Vardhamāna Bhukti is identical with modern Burdwan in Bengal. For its location and name he refers to the following as evidence. The Mallasaral copperplate Inscription, an inscription found in a village near Galsi in the Burdwan District, Bengal; Naihati copperplate; the Chittagong plates of Kāntideva of the 9th century A.D. which mention it as Vardhamānapura, and the Irda cooperplate[2] Grant of king Nayapāla Deva. But it has been located in different places by different Purāṇas, and classical literature,. The Sk. P.[3] exposes that Vardhamāna comprised 14 thousand of villages besides this no more information is available therein. Mārkaṇḍeypurāṇa and Devīpurāṇa also deal with the name. According to Devīpurāṇa it is a separate country from Vaṅga. N. L. Dey[4] locates it in between Allahabad and Banaras on the basis of Kathāsaritsāgara (chs. 24, 25) Dey locates it in Malwa referring JASB (1883) p. 67. Another town of this name was in Kathiawad which has been identified with the present Vaḍvana where Merutuṅga, the celebrated Jaina scholar composed his Prabandha Cintāmaṇi[5] in A.D. 1423.

A scrutiny, so far done, of all the works leads to the conclusion that though none of them has referred to the Sk. P., it may be located in Eastern India.

Varendudeśa

The Sk. P.[6] mentions that Varendu comprised 30 thousand of villages. No further description about this place is found in this Purāṇa and no other works speak a word about it. N. L. Dey[1] mentions one Barendra in the district of Maldah in Bengal. Varendu and Barendra seems to be synonymous. Barendra might be the later form of Varendu. If this is taken for granted, then Varendudeśa can be located in Bengal, now in Bangla Deśa.

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[1] Hist. Geog. P. 269.

[2] Hist. Geog. P. 269.

[3] Sk. Ma. Kau. 39. 157.

[4] Geog. Dic. P. 25.

[5] Ibid.

[6] Triṁsat sahasra uktaṁca grāmāṇāṁ ca varendukaḥ //
Sk. Ma. Kau. 39. 160;

Veṇuvana kṣetra

It is stated in the Sk. P.[2] that there is a place (kṣetra) which purifies one's sins, and is called as *Veṇuvana* wherefrom the bamboos, pearls are obtained. As the several place names of different regions are described in the same chapter, e. g. Aruṇācala māhātmya, it is difficult to locate it in this region without strong support of other purāṇic evidences.

It is said that *Veṇuvana* was neither too far from nor too near to the town of Rājagṛha[3]. As Rājagṛha falls in Magadha it can be placed in the eastern region of India.

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[1] Geog. Dic. P. 26.

[2] Kṣetraṁ veṇuvanaṁ nāma vidyate pāpanāśanam /
Yatra vaṁśalatā garbhāj jāto muktāmaṇih śiva //
Sk. Ma. A. M. U. 2. 62.

[3] Mahāvāgga. 1.22. 17-ref. by Geog. Dic. P. 29,

ŚĀKHĀS OF THE ATHARVAVEDA

By

GANGA SAGAR RAI

[लेखेऽस्मिन् अथर्ववेदस्य शाखानां संक्षिप्तः परिचयः पुराणानामाधारेण इतरप्रमाणाधारेण च प्रदत्तः। पुराणम् पत्रिकायाः पूर्वेष्वङ्केषु ऋग्यजुःसामशाखानां परिचयः प्रकाशितो वर्तते। केषुचित्पुराणेषु वैदिकशाखानां विस्तृतं विवरणमस्ति केषुचिच्च संक्षिप्तोल्लेख एव। अत्र तेषां पुराणवर्णनानामपि निर्देशः कृतोऽस्ति। अन्येषु वैदिकग्रन्थेषु इतरविषयकग्रन्थेष्वपि क्वचित् प्रसङ्गवशात् शाखानामुल्लेखो वर्णनं वा वर्तते। अत्र तेषां यथाशक्यं संक्षिप्तं प्रामाणिकं च विवरणमस्ति।]

The oldest available name for the fourth or Atharvaveda is Atharvāngiras which is found in the very text of the Atharvaveda.[1] This name is found in the beginning of the Ms. of the Śaunakīya Saṁhitā.[2] This name also occurs in the Mahābhārata[3], Yājñavalkya Smṛti[4], Manusmṛti[5] and the Baudhāyana Dharmasūtra.[6] The word Atharvan and its derivatives is profoundly used in the literature to denote the fourth Veda while its second part Angiras finds mention only once in the literature in this sense.[7] The etymology of the word Atharvan is given in the Nirukta (II. 2. I) and the Gopatha Brāhmaṇa (I. 4). The word is derived from √tharv having the meaning 'Kauṭilya' or 'Hiṁsā'. Thus the word Atharvan means Akauṭilya or Ahiṁsā.

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1. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन्।
   सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम्॥ Ath. X.7.20
2. M. Bloomfield: Atharvaveda and Gopatha Br. under Sec. 7.
3. अथर्वाङ्गिरसि श्रुतम्। Mbh. 3.205.20
   कृत्यामथर्वाङ्गिरसीम् ibid 8.40.33
4. कुशलमथर्वाङ्गिरसे। Yājñavalkya Smṛti I. 312
5. अथर्वाङ्गिरसी श्रुतिः। Manu. 11.33
6. अथर्वाङ्गिरसं तर्पयामि Baudhāyana Dharma Sūtra 2 5.9.14
7. अङ्गिरोभ्यः स्वाहा Tait. Saṁh. 7.5.11.2

The word Atharvan and Angiras are used in contrary senses. The Atharvaveda is designated as Śāntaveda while Angiras is Ghora. According to the Śatapatha Brāhmaṇa 13.4.3.3, the Āśvalāyana Śrauta Sūtra 10.7.1 and Śānkhāyana Śrauta Sūtra the recitation of the Verses from these two Vedas is prescribed at the occasion of Pāriplava of Aśvamedhayāga[1].

Here at these places, recitation of 'Bheṣajam' is prescribed from Atharvaveda and that of 'Ghoram' from Āngirasa with agressive sorcery and practices of spells (Kṛtyā). The late Pariśiṣṭa hymns Ath. 19.22 and 23 which are repeated in the Atharvan Pariśista 46.9,10 deal with and state the subdivisions of the Angiras and Atharvan. But subsequently this distinction disappeared in the course of time and the word Atharvan and its derivative (अथर्वाण:, अथर्वाणि, अथर्वन् and finally Atharva-Veda) prevailed for the fourth Veda. But these terms do not denote the original diversified character of these two terms.

The other words applied for this Veda are भृग्वङ्गिरस: and the ब्रह्मवेद. These are product of later age and neither of these two is found in the Saṁhitās. The word भृग्वङ्गिरस: occurs in the Atharvan texts only. In the Cūlikopaniṣat (11) the Atharvan texts are designated as Bhṛgu-Vistara and in the same text (10) the Bhṛgus are regarded as the best among the Atharvans.[2] In the Saṁhitās the Bhṛgu, the Angiras and the Atharvan are more closely related to each other.[3] This interrelation continues in the Brāhmaṇas and in the Śatapatha Brāhmaṇa sage Cyavan is described either as a Bhārgava or as an Āngirasa.[1] The term Brahmaveda is used in Atharvan literature and apart from it, it is found in the Sānkhāyana Gṛhya Sūtra (1.16.3). The Vaitāna Sūtra, Gopatha Brāhmaṇa and Atharva Pariśiṣtas amply use this word.

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[1] (a) मनुर्वैवस्वतो राजेत्याह……अथर्वाणो वेद: सोयमित्यथर्वणामेकं पर्व व्याचक्षाण:……Śatapatha 13.4.33……तां उपदिशत्यङ्गिरसो वेद: सोयमित्यङ्गिरसोमनम् अथ चतुर्थेऽहन् । Satapatha Br. 13.4.
(b) तानुपदिशत्यथर्वाणो वेद: सोयमिति यद्भेषजं निशान्तं स्यात्तन्निगदेत् । चतुर्थेहनि……उपदिशत्यङ्गिरसो वेद: सोयमिति यद् घोरं निशान्तं तन्निगदेत् । Āśvalayama Śrauta Sūtra 10.7.71
(c) अथर्वणो वेद: सोयमिति भेषजं निगदेत् ।
Śānkhāyana Ś. Sū. 16.2.9

[2] अथर्वाणो भृगूत्तमा: Cūlikopaniṣat 10

[3] Cf. Rg. X. 14.6; 92.10; Viii. 43.13 etc.

About the names and number of the Śākhās of this Veda the various texts contain the diversent opinion. This Mahābhāṣya counts nine Śakhās of this Veda,[2] the Caraṇa Vyūha[3] and Atharva Pariśiṣṭa[4] also confirm the same number. In the Prapañcahṛdaya also this number is confirmed.[5] Sāyaṇācārya,[6] the celebrated commentator of the Vedas; Rāmakṛṣṇa Paṇḍita, the author of the Saṁskāra Gaṇapati, Satyavrata Sāmāśramin[7] in his Trayī Paricaya and the author of Āryavidyā[8] Sudhākara count nine number of the Śākhās of this Veda. Contrary to it according to the Ahirbudhnya[9] Saṁhitā this Veda contains five Śākhās. The Muktikopaniṣat counts fifty Śākhās of the Atharvaveda.[10]

Though the number of the Ātharvaṇa Śākhās is generally accepted as nine, with minor differences, there exists a great diversity in the names of these Śākhās The Purāṇic tradition in this regard has some major deviation from the prevalent Vedic tradition. The relevant portion of the Vāyu Purāṇa runs as follows :

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[1] यत्र वै भृगवो वाऽङ्गिरसो वा स्वर्गं लोकं समाश्नुवत । तच्च्यवनो वा भार्गवश्च्यवनो वाङ्गिरसस्तदेव जीर्णिः कृत्यारूपो जहे । Śata. Br. IV. 1.5.1.

[2] नवधाऽथर्वणो वेदः

[3] अथर्ववेदस्य नव भेदा भवन्ति—पैप्पला शौनका दान्ता प्रदान्ता औता जाबाला ब्रह्मपालाशा कुनखी वेददर्शी चारणविद्याश्चेति ।

[4] तत्र ब्रह्मवेदस्य नवभेदा भवन्ति । तद्यथा—पैप्पलादाः स्तौदाः मौदाः शौनकीयाः जानलाः जलदाः ब्रह्मवदाः वेददर्शाः चारणवैद्याश्चेति । Ath. P. 49.4.1

[5] अथर्ववेदो नवधा

[6] अथर्ववेदस्य नवभेदा भवन्ति

[7] अथर्ववेदस्य नव भेदा भवन्ति Trayī Paricaya

[8] अथर्वणस्य नव भेदा भवन्ति Ārya Vidyāsudhākara

[9] पञ्चशाखा अथर्वणाम् । अहिर्बु० १२.८.७

[10] अथर्वस्यतु शाखाः स्युः पञ्चाशद् भेदतो हरे । Muktikopaniṣat

अथर्व्वाणं द्विधा कृत्वा सुमन्तुरददद् द्विजः ।
कबन्धाय पुनः कृत्स्नं स च विद्याद् यथाक्रमम् ॥४९
कबन्धस्तु द्विधा कृत्वा पथ्यायैकं पुनर्द्ददौ ।
द्वितीयं वेदस्पर्शाय स चतुर्धाऽकरोत् पुनः ॥५०
मोदो ब्रह्मबलश्चैव पिप्पलादस्तथैव च ।
शौक्यायनिश्च धर्मज्ञश्चतुर्थस्तपनः स्मृतः ।
वेदस्पर्शस्य चत्वारः शिष्यास्त्वेते दृढव्रताः ॥५१
पुनश्च त्रिविधं विद्धि पथ्यानां भेदमुत्तमम् ।
जाजलिः कुमुदादिश्च तृतीयः शौनकः स्मृतः ॥५२
शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
द्वितीयां संहितां धीमान् सैन्धवायनसंज्ञिते ॥५३
सैन्धवो मुञ्जकेशाय भिन्ना सा च द्विधा पुनः ।
नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।
चतुर्थोऽङ्गिरसः कल्पः शान्तिकल्पश्च पञ्चमः ॥५४
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पनाः ।
षट्शः कृत्वा मयाऽप्युक्तं पुराणमृषिसत्तमाः ॥५५

Vāyu Purāṇa I.61

The Brahmāṇḍa Purāṇa (1.2.35.55-62) contains the same reading with some curruptions and minor variations such as क्रेष्णं for कृत्स्नं (49c) देवदर्श for वेदस्पर्श (50c) शौल्कवायनि- for शौक्यायनि (51c), तपसि स्मृतः for तपनः स्मृतः (51d), मुञ्जकेश्य for मुञ्जकेश (54a).

The Śrīmadbhāgavata Purāṇa mentions it as such:

अथर्ववित्सुमन्तुश्च शिष्यमध्यापयत्स्वकाम् ।
संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् ॥१
शौल्कायनिर्ब्रह्मबलिर्मोदोषः पिप्पलायनिः ।
वेददर्शस्य शिष्यास्तु पथ्यशिष्यानथो शृणु ॥२
कुमुदः शुनको ब्रह्मन् जाजलिश्चाप्यथर्ववित् ।
बभ्रुः शिष्योऽथाङ्गिरसः सैन्धवायन एव च ।
अधीयेतां संहिते द्वे सावर्ण्याद्यास्तथापरे ॥३

नक्षत्रकल्पः शान्तिश्च काश्यपाङ्गिरसादयः ॥४ab

Bhāg. XII. 6

In the Viṣṇu Purāṇa the description of the Śākhās of the Atharvaveda is found thus :

अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८
शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।
कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९
देवदर्शस्य शिष्यास्तु मेधो ब्रह्मबलिस्तथा ।
शौल्कायनिः पिप्पलादस्तथान्यो द्विजसत्तम ॥१०
पथ्यस्यापि त्रयः शिष्याः कृत्वा यैर्द्विज संहिताः ।
जाबालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११
शौनकस्तु द्विधा कृत्वा ददावेकं तु बभ्रवे ।
द्वितीयां संहितां प्रादात् सैन्धवाय च संज्ञिने ॥१२
सैन्धवान्मुञ्जिकेशश्च द्वेधा भिन्ना त्रिधा पुनः ।
नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३
चतुर्थः स्यादङ्गिरसः शान्तिकल्पश्च पञ्चमः ।
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः ॥१४

Viṣṇu Purāṇa III. 6

The list of these Purāṇas may be summed up in the following table :

Bhāg.	Vāyu.	Brahmāṇḍa	Viṣṇu.
सुमन्तु	सुमन्तु	सुमन्तु	सुमन्तु
×	कबन्ध	कबन्ध	कबन्ध
पथ्य	पथ्य	पथ्य	पथ्य
×	कृत्स्न (?)	कृष्ण (?)	×
वेददर्श	वेदस्पर्श	वेदस्पर्श	देवदर्श
कुमुद	कुमुदादि	कुमुदादि	कुमुदादि
शुनक	शौनक	शौनक	शौनक
जाजलि	जाजलि	जाजलि	जाबालि
शौल्कायनि	शौक्यायनि	शौक्यायनि	शौल्कायनि

ब्रह्मबलि	ब्रह्मवल	ब्रह्मवलि	ब्रह्मबलि
मोदोष	मोद	मोद	मेध
पिप्पलायन	पिप्पलाद	पिप्पलाद	पिप्पलाद
बभ्रु	वभ्रु	वभ्रु	बभ्रु
सैन्धवायन	सैन्धवायन	सैन्धवायन	सैन्धव
×	मुञ्जकेश	मुञ्जकेश	मुञ्जिकेश
सावर्ण्य	×		—
नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प	नक्षत्रकल्प
शान्ति	शान्तिकल्प	शान्तिकल्प	शान्तिकल्प
काश्यप	—	—	—
आङ्गिरस	आङ्गिरसकल्प	आङ्गिरसकल्प	आङ्गिरस
×	संहिताविधि	संहिताविधि	संहिता
×	वैतान	वैतान	वेद

In the other texts dealing with the Śākhās of the Atharvaveda the list is somewhat different from that given in the Purāṇas. The list of some important texts is provided in the following table:

1. Atharvan Caraṇavyūha	2. Śaunakīya Caraṇavyūha	3. Sāyaṇa
1. Paippalāda	1. Paippala	1. Paippalādāḥ
2. Stauda	2. Dānta	2. Taudāḥ
3. Mauda	3. Pradānta	3. Maudāḥa
4. Śaunakīya	4. Śaunaka	4. Saunakī yāḥ
5. Jājala	5. Jāvala	5. Jājalāḥ
6. Jalada	6. Auta	6. Jaladāḥ
7. Brahmavada	7. Brahmapalāśa	7. Brahmavadāḥ
8. Devadarśa	8. Kunakhī Vedadarśa	8. Vedadarśāḥ
9. Cāraṇa Vaidya	9. Cāraṇavidyā	9. Cāraṇa Vaidyāḥ

The lists of the Atharvan Caraṇa Vyūha and Sāyaṇācārya tally completely and since both are celebrated authorties, the first being directly connected with the Atharvan tradition and the second being the celebrated commentator of the Vedas and being well equiped in the Vedic tradition their list bears more authenticity than others In this connection it is worth mentioning that the Saṁhitās of only two Śāktās. i. e. that of Śaunakīya and Paippalāda are available. The present prevalent Saṁhitā belongs to the Śaunakīya Śākhā.

Purāṇic Tradition

Before we deal with the nine Śākhās mentioned in the Vedic tradition it is proper to take notice of the Purāṇic tradition. According to the Purāṇas Sumantu was the foremost among the Atharvans to whom Vedavyāsa tought his fourth Saṁhitā viz. the Atharvaveda. According to the Purāṇas, Sumantu was famous Sage well-versed in the lore of Vedas and Vedic sacrifices. Yudhiṣṭhira invited him in his Rājasūya sacrifice[1] and he was also present in the court of Yudhiṣṭhira.[2] He instructed his Atharvan Saṁhitā to his pupil Kabandha[3]. According to the Mahābhārata he was not only taught Atharvaveda but all the Vedas and Mahābhārata by Vyāsa.[4] He went to see Bhīṣma, while the latter was lying on the bed of arrows.[5] Some portions of the Dharma Sūtra of Sumantu are now published.[6] Mm. Dr. P. V. Kane has discussed about Sumantu in his History of Dharma Śāstra. In Vedic literature, related to the Atharvaveda this Sumantu has not found its proper importance. Kabandha was Sumantu's student to whom Sumantu taught his Saṁhitā. In the Purāṇas he is recognised as Sumantu's pupil. In the Bṛhadārṇyaka Upaniṣad (III.7) and Jaiminīya Brāhmaṇa (III. 319) some Kabandha Ātharvaṇa is mentioned. It may he said that this Kabandha Ātharvaṇa was the Kabandha of the Purāṇas. According to the Purāṇas Kabandha divided his Samhitā into two and taught them to his two students Pathya and Vedadarśa and thereafter spread the tradition of the Atharvan Śākhās. Here before giving some information about the popular names of the nine Atharvan Śākhās it should be proper to mention that the only few names found in the Purāṇas have been recognised in the Atharvan tradition.

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1. Bhāg. X. 74.7
2. Mbh. II. 4.11
3. Bhāg. I. 4.22; XII. 6.53; 7.9; Vāyu 60.13, 15; 61. 49; Viṣṇu III. 4.9; 6.8, 9; Agni 2. 71.8, 9 etc.
4. Mbh. I. 63.89
5. Mbh. Śānti parvan, 47.5
6. The journal of the Oriental Research, Madras, 1934, pp. 75-88

(1) *Paippalāda Śākhā*

The variants of this name are Pippala, Paippala, Paippalāyani and Pippalāda. An old sage of this name was present while Bhīṣma was on the Śaraśaiyyā.[1]. This name was not known even in the Atharvan literature prior to the Pariśiṣṭa 8, in which the Atharvaveda, 19.56-88 in the Śaunakīya are designated as the *Paippalāda Mantrāḥ* This shows the close relation of the book 19 th of the Atharvaveda in Paippalāda. The Atharva Pariśiṣṭa begins with *Pratīka* '*Śaṃ no Devī*' (1.6) which is most probably the beginning verse of the Paippalāda Śākhā. In the Skanda Purāṇa, Nāgarakhaṇḍa a Paippalāda is said to be the relative of Yājñavalkya. In the Introductory lines of the Praśnopaniṣat Śukeśā Bharadvāja and five other sages went to Paippalāda who was a learned scholar[2]. According to the tradition and the colophons occurring in the end of the book this Upaniṣad undoubtedly belongs to the Paippalāda Śākhā of the Atharvaveda. Hence, it is certain that this Paippalāda is none else but our Śākhākāra. According to Prof. Caland the Paippalāda is older than the Śaunakīya.[3] In the Prapañcahṛdaya the number of the Kāṇḍas in the Paippalāda is said to be twenty. The Brāhmaṇa of this Śākhā is said to be of eight Adhyāyas [4] The oldest manuscript of this Śākhā, written in Śāradā character was procured from Kashmir and later on it was handed over to Prof. Roth. The photograph of this Saṁhitā was published from America in 1901 in three volumes.[5] Recently late Prof. Durgamohan Bhattacharya of Government Sanskrit College, Calcutta published the text of this Saṁhitā. Guṇavijaya, the author of the Chāndogya mantrabhāsya has said that 'Śaṁ no Devī,[5] is the first. Mantra[6]

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1. Mbh., Śānti p. 47.6.
2. सुकेशा च भारद्वाजः शैंव्यश्च सत्यकामः सौर्मायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भि कवन्धी कात्यायनश्च ने हैते ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष हवैं तत्सवं वक्ष्यतीति ने ह समित्पाणयो भगवन्तं पैप्पलादमुपसन्नाः Praśnopaniṣat I.
3. Cf. Bloomfield: The Ath. of the Gopatha Br. p. 21.
4. तथाथर्वणिके पैप्पलादशाखायां मन्त्रोविंशतिकाण्ड......तद् ब्राह्मणमध्यायाष्टकम् Vedaprakaraṇa
5. Bhagavaddatta, Vaidika Vāñmaya Kā Itihāsa. p. 320.
6. शं नो देवी······अथर्ववेदादिमन्त्रोऽपि पिप्पालादष्टः Chāndogya Manbatrhāṣya

of this Saṁhitā and this view is confirmed by Patañjali and the Gopatha Brāhmaṇa (I.29). According to Prof. Whitney the Paippalāda recension has more Brāhmaṇa portion than the vulgate recension of Śaunakīyas.[1] The dialogue between Yudhiṣṭhira and Paippalāda is found in the Matsya Purāṇa (71.1-45).[2] According to the Purāṇas he was a pupil of Devadarśa. According to the Bhāgavata. (I. 12.10;II.7.45) he came to see Parīkṣit who was pactising *Prāyopaveśa* and he knew the yogic powers of Viṣṇu. Here Pippalāda is described as a resident of Naimiṣa forest. Prof. Whitney has compared certain readings of the recension of Paippalāda and Śaunaka.

(2) *The Śaunakīya Śākhā*

The name Śaunaka or Śaunakin is frequently found in the literature. Pāṇini has mentioned it.[3] This was the most prevalent Śākhā of the Atharvaveda and the vulgate text of the Atharvaveda belongs to this Śākhā. The followers of this Śākhā were called Śaunakins or Śaunakīyas. In the Purāṇic description of Vedic Śākhās, Śaunaka is said to be the pupil of Pathya. According to the Mahābhārata, sage Śaunaka was born in the family of Bhṛgu.[4] He was a resident of Naimiṣāraṇya and a *Kulapati*. He performed the sacrifice of twelve years (द्वादशवार्षिकसत्र) in which Ugraśravā Sūta narrated the story of the Mahābhārata.[5] He was the son of Śaunaka[6]. The Atharvaveda is called as 'Bhṛgu Vistaraḥ' and has close relations with the Bhṛgus, so the relation of Śaunaka, of Bhṛgu clan, with the Atharvaveda is but natural. Here it is noteworthy that various Śaunakas are recognised in the Vedic literature. One Śaunaka is connected with the Ṛgveda to whom many works are attributed[7]. It is not certain whether Ṛgvedic

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1. Whitney, Intr. to the Translation of Atharvaveda p. LXXX.
2. वसन्तं नैंमिषारण्ये पिप्पालादं महामुनिम् । अधिगम्य तदा चैनं प्रश्नमेकं करिष्यति । युधिष्ठिरो धर्मपुत्रो धर्मयुक्तस्तपोधनम् 71.2
3. शौनकादिभ्यश्च्छन्दसि Pāṇini IV. 3.106.
4. Mbh. I. 30.65.
5. Mbh. I. 19.
6. ibid Anuśāsana 30.65.
7. Weber, Lectures on the History of Indian Literature p. 33.

Śaunaka and one, the founder of the Ātharvaṇa Śākhā, are the same person. Śaunaka is mentioned in the Kauśika[1] and Vaitāna Sūtras[2] and similar statement is available in the Kauśītaki Brāhmaṇa.[3] The Atharva-Prātiśīkhya is termed as Śaunakīya Caturadhyāyikā[4]. The Atharva-Paddhati on the Kauśika Sūtra 1.6 designates the Vaitāna Sūtra as Śaunakīya Sūtra. In the Atharvan Upaniṣads Śaunaka is regarded as a great Ācārya.[5] A Śaunaka Upaniṣad is also found[6] and Bloomfield thinks the word 'Kunakhin' as a variant of Śaunakin.[7] In the Atharva Pariśiṣṭa, the followers of the Śaunaka Śākhā are regarded as a person fit for the post of a priest[8]. The Kauśika Sūtra, Vaitāna Sūtra, and a Atharva Prātiśākhya or Śaunakīya Caturadhyāyikā belong to the Śaunakiya Śākhā.

The Śaunakīya Saṁhitā is divided into twenty Kāṇḍas or books which is supported by the tradition. The Gopatha Brāhmnṇa I. 1.5 speaks of twenty mythical Ṛṣis descended from Angiras. But this view is contradicted by the modern scholars and they think that the original collection of this Saṁhitā consisted of a less number of the books. It is well assumed that the 19th and the 20th books are the later productions as they have borrowed considerable material from the Ṛgveda.[9] The arrangement of the books is according to the hymns of different length. The contents of this Saṁhitā are placed under 14 heads such as Bhaiṣajyāni, Āyuṣyāṇi, Ābhicārikāni, Strīkarmāṇi etc.

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1. अयुग्मानि परिमण्डलानि चतुरस्रं शौनकिनाम्
2. शौनकयज्ञोऽभिचारकामस्य
3. Kauṣītaki Brāhmaṇa 4.7.
4. See Introduction to the Ath. Prātiśākhay, by Dr. Suryakanta.
5. Muṇḍaka up. 1.1.3; Brahma up. 1.
6. Bloomfield, Atharvaveda & Gopatha Br., p. 12.
7. Bloomfield Introduction to Kauśika Gṛhya Sūtra, of American Oriental Society Vol. XIV p. 34 1889.
8. पैप्पलादं गुरुं कुर्यात् श्रीराष्ट्रारोग्यवर्धनम् ।
   तथा शौनकिनं चापि देवमन्त्रविपश्चितम् ।। Ath. Pariśiṣṭa 2.4
9. Cf. Winternitz. History of Indian Lit.; Macdonell History of Sanskrit Lit. etc.

(3) *Tauda or Taudāyana* Śākhā

The other name used for this Śākhā is Stauda or Staudāyana Śākhā. The only reference to this Śākhā is found in the Atharva Pariśiṣṭa 23.3[1] Nothing is known about this Śākhā.

(4) *Mauda or Maudāyana Śākhā*

Nothing remains of this Śākhā but it is certain that originally this Śākhā was much prevalent one. Pāṇini[2] and Patañjali[3] have mentioned this Śākhā. Śabarabhāṣya has also referred to it.[4] According to the Atharva Pariśiṣṭa the follower of the Mauda or Jalada Śākhā should not be appointed as a priest.[5] It is probable that this Śākhā was mostly connected with the *Abhicārakarma* (black magic) and due to it was looked upon contemptuously and in course of time it became obsolete. A city named Modapuram is mentioned in the Mahābhārata (II. 27.11). Whether this city had any connection with the Mauda Śākhā is not known.

(5) *Jājala Śākhā*

According to the Gaṇaratnamahodadhi Jājala was a son of Jājali.[6] According to the Mahābhārata a Jājali was a great saint who went to Tulādhāra and was taught by the latter.[7] No literature of this Śākhā is available.

(6) *Jalada Śākhā*

No literature of this Śakhā is available. As mentioned earlier according to the Atharva Pariśiṣṭa the follower of this Śākhā should not be appointed as Purohita.

(7) *Brahmavada Śākhā*

Other variants of this name are Brahmabala, Brahmapālāśa. According to Pt. Bhagavaddatta the name Bhārgava, mentioned in the Atharva Pariśiṣṭa is its synonym. But nothing is certain. No literature is available.

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1. स्तौदायने स्मृता: Ath. Pari. 23.3.
2. स्त्रीकुमारं मौदपैप्पलादा: Kārtakaujapādigaṇa.
3. Mahābhāṣya on Pāṇini II. 4. 3.
4. Śabarabhāṣya 1.1.3.
5. पुरोधा जलदो यस्य मौदो वा स्यात्कदाचन ।
   अब्दाद् दशभ्यो मासेभ्यो राष्ट्रभ्रंशं स गच्छति ।। Ath. Pari. 23.4
6. जाजलिनोऽपत्यं जाजला: । Gaṇaratnamahodadhi 3-2-31.
7. Mbh. Śānti p. chs. 261, 262.

(8) *Devadarśa Śākhā*

Pāṇini has mentioned this name in the Śaunakādigaṇa. According to the Purāṇas Devadarśa was a pupil of Kabandha who divided his Śākhā into four and taught it to his four pupils[1]. The Śākhā is mentioned in the Kauśika sūtra.[2] The Atharva Pariśiṣṭa 23.2 has also mentioned it.

Other variants of this name are Vedadarśa, Divadarśa, Devarṣi and so on. No literature is available.

(9) *Cāraṇa Vidyā Śākhā*

The other name used for this Śākhā is Cāraṇavaidya. The name occurs in the Atharva Pariśiṣṭa 22.2. Keśava[3], a commentator of the Kauśika Sūtra has mentioned this Śākhā. On the evidence of Keśava it is certain that this Śākhā contained its own Saṁhitā. On the evidence of the Purāṇas also the existence of this Saṁhitā is proved[4]

Besides above mentioned Śakhās the Purāṇas and other texts mention the following Śākhās :

(10) Pathya Śākhā, (11) Śauskāyani or Śauikyāyani Śākhā (12) Kumudādi Śākhā, (13) Saindhavāyana Śākhā, (14) Babhru Śākhā, (15) Muñjakeśa Śākhā, and (16) Jābali Śākhā.

Though in the later literature the number of the Ātharvaṇa Śākhā is mostly confined to nine but according to the Purāṇas this number is much more. In absence of any direct tradition nothing can be said with certainty.

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[1] Brahmāṇḍa II. 35.57; Viṣṇu III. 6.9.10.

[2] एकादशिभिर्देवदर्शिनाम् Kauśika Sūtra 85.7.

[3] त्वमग्ने व्रतपा असि……एते चारणवैद्यानां पठ्यन्ते Keśava on Kauśika Sūtrā, 6.57

[4] तथा चरणविद्यानां प्रमाणं संहितां शृणु ।
षट्साहस्रमृचामुक्तमृचः षड्विंशतिः पुनः
एतावदधिकं नेषां यजुः कामं विवक्षति ॥ Vāyu 61.69; Br. II. 35.78,9

Book Reviews

विष्णुधर्मोत्तरपुराणम् (चित्रसूत्रम्). Critically edited with a Hindi translation by Dr. Asoke Chatterjee Śāstrī, Professor and Head of the Department of Purāṇa-Itihāsa, Sanskrit University, Varanasi; Gaṅgānātha Jha Granthamālā, Vol. IV, Published by the Director, Research Institute, Varanaseya Sanskrit Vishvavidyalaya, Varanasi, 1971. Royal, 8 vo, pp. 54, plates 11.

The contribution of the Purāṇas in the domain of the art of Indian painting cannot be neglected. The Matsya, Agni, Garuḍa, Nāradīya and some other Purāṇas have tried to deal with this subject in a limited way. But it is the Viṣṇudharmottara-Purāṇa, the encyclopaedic store-house of various branches of Indian Knowledge, which stands far above these Purāṇas so far as the Indian painting is concerned. Besides the Purāṇas some *śilpa-śāstra* treatises also deal with the art of painting; of these the *Samarāṅgaṇa sūtradhāra* of Bhoja, 11th century A.D., the *Abhilaṣitārtha-Cintāmaṇi* of Someśvara, 12th century A.D. and the *Śilpa-ratna* of Śrīkumāra 16th century A.D. are worth mentioning. These texts differ considerably from the Viṣṇudharmottara on some important points, such as the nine poses (*nava-sthānas*). But these texts were composed much later than the Viṣṇudharmottara which, according to Bühler and Hazra, is said to be a work of the fifth century A. D.

The Viṣṇudharmottara is a voluminous Purāṇa comprising over 800 Adhyāyas (Chapters) divided into three Khaṇḍas or Parts—the first Khaṇḍa of 269 Adhs., the second Khaṇḍa of 183 Adhs., the third Khaṇḍa of 355 Adhs. (Veṅk. edn.). It is in the third Khaṇḍa that the technical fine arts—such as music, dancing, painting, architecture, iconography—are elaborately dealt with. The *Citrasūtra* (the art of painting) forms the topic of the nine Adhyāyas (35-43) of this third Khaṇḍa, out of which the first five Adhs. (35-39) are more important as regards to this subject. According to the Viṣṇu-Purāṇa the art of painting is intimately connected with the art of dancing (*Nṛtta-śāstra*), without the knowledge of which the art of painting cannot properly be learnt, for in both these arts the world is to be imitated ("बिना तु नृत्तशास्त्रेण चित्रसूत्रं सुदुर्विदम्। जगतोऽनुक्रिया कार्या द्वयोरपि यतो नृप ॥" Viṣṇu-dh. III. 2.4). Hence it is that the chapters on the *Citrasūtra* are preceded by those on the *Nṛtta-śāstra*. Again the sound knowledge of the *Citra-sūtra* is essential for learning the art of iconography ("चित्रसूत्रं न जानाति यस्तु सम्यङ् नराधिप, प्रतिमालक्षणं वेत्तुं न शक्यं नेन कर्हिचित् ॥" *Ib*. III. 2. 1). Hence the chapters on the *Citra-sūtra* are immediately followed by those on the *Pratimā-lakṣaṇa* in this Pūrāṇa. But according to this Purāṇa the art of painting is the best of all these arts :—

> कलानां प्रवरं चित्रं धर्मकामार्थमोक्षदम् ।
> मङ्गल्यं प्रथमं चैतद् गृहे यत्र प्रतिष्ठितम् ॥
>
> यथा सुमेरुः प्रवरो नगानां यथाण्डजानां गरुडः प्रधानः ।
> यथा नराणां प्रवरः क्षितीशस्तथा कलानामिह चित्रकल्पः ॥
>
> —(III. 43.88-89)

An authentic edition of the text of the *Citra-sūtra* chapters of the Viṣṇu-dharmottara is, therefore, to be considered a valuable contribution to the science of the Indian painting. The edition under review has been prepared on the basis of the five manuscripts named as क, ख, ग, च and छ by the editor and the two printed editions of the Viṣṇudharmottara-purāṇa, viz. the Venkaṭeśvara Press edition of Bombay, published in S. V. 1969 (1912 A. D.) and the Baroda edition edited by Dr. Priyabālā Shah and published in 1958 A. D. Out of the five manuscripts the manuscripts क (Devanāgarī) and ग (Śāradā) are from the B.O.R.I., Poona, the Ms. ख belongs to the Royal Asiatic Society, Bombay and the two mss. च and छ both belong to the Sarasvati Bhavana Library of the Varanaseya Sanskrit University. The two printed editions are named here as वे. (Venk. edn.) and ब. (Baroda edn.).

The text of the five chapters (35-39) of the *Citra-sūtra* has been constituted in the present edition. The text presented here is quite convincing. Variant readings from the five above-mentioned Mss. and the two printed edns. have been noted under the footnotes below the text. The footnote-numbers are given on the words of the text, of which the variants are noted under the footnote.

The text is preceded by an Introduction *(Mukhabandha)* (pp. 1-22) written in simple and lucid Sanskrit; which deals with the position and antiquity of the Viṣṇu-dharmottara, short synopsis of its contents, detailed summary of the five chapters, elaborate discussion of the technical terms and the comparative study of some similar points of the three Śilpa.śāstra treatises and the Viṣṇu-dharmottara. The Hindi translation of the text of these five chapters of the *Citra-sūtra* which is added after the text is the first ever attempted Hindi translation of such a technical subject of the Purāṇa. The translation is quite upto the mark. The Introduction and the translation both are the result of the editor's command over the subject-matter of the text. Eleven plates illustrating different poses and postures and explaining some specific technical terms used in the text add to the value of the edition.

It seems that a few of the readings of the text constituted here are the results of the thoughtful emendation by the Editor, e. g. on p. 32 the reading 'शशाकृति' (of Adh. 37) is not contained in any of the five manuscripts and the two printed editions consulted by the Editor; similar is the case with the reading 'कृशीकृतम्' (of Adh 39) on p. 41 (all the five Mss and the two printed editions read 'कृषीकृतम्' It would have been better to mark such emended readings by asterisk or underline etc. and to discuss the necessity of such emendation in Introduction or in separate notes. A word-index with explanation and a list of the selected bibliography on the subject should also have been provided to make this edition more useful to the readers.

By bringing out this edition Dr. Chatterjee has really done a service to the cause of Indology. He deserves our congratulations and thanks. It may be hoped that he will also further take up the texts of the chapters on the other technical arts (such as *nṛtta, gīta, pratimā-lakṣaṇa* and *prāsāda-lakṣana*), dealt with in this Purāṇa, for their critical editions.

—A. S. Gupta

1. श्रीकामाक्षी-मातृकास्तवः Composed by Dr.V. Raghavan, Madras. Presented to friends by the author on the auspicious occasion of the marriage of his daughter Saubhāgyavatī Nandini, on 5th December, 1971.

'नन्दिन्या' नन्दिन्या उद्वाहे रमण 'रमणेन'।
आर्यास्तुतिरार्येभ्यो दत्ता 'कविकोकिलेन' जनकेन ॥

2. श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम्—श्रीशंकरभगवत्पादकृतम् With English translation by Dr. V. Raghavan. It was also presented to friends by Dr. Raghavan on this auspicious occasion of the marriage of his daughter.

1. There has been a constant tradition in India of composing *Mātṛkā-stavas* (Eulogies of Gods and Goddesses composed in verses according to the order of the letters of Sanskrit Alphabet which comprises fifty or fifty-one (including ळ) letters from अ to क्ष. The word '*mātṛkā*' means the 'source' or the 'origin', and as the Alphabet (*varṇa-mālā*) is the origin of all the speech and literature, it is also called the '*Mātṛkā*'. The *Mātṛkā*, the source of all *Vāk* and *Vāṅmaya* has been held in high regard from the times even of the Upaniṣads. According to the Indian cosmology as propounded in the Vedic and the Smṛti (including the Purāṇic and the Tāntrika) literature, the *Vāk* has been regarded as the original source of the creation, the whole creation has been regarded by the sages as a transformation of the *Vāk* principle—"वाग् वा इदं सर्वं भूतम्" (Chānd.-Up. 3 12.1). And as the *Mātṛkā* is the source even of the *Vāk*, it has been identified with the Conscious Creative Energy called the Self or the Ātman—

पृथिव्यादिशिवान्तं तु अकाराद्याश्च वर्णकाः।
कूटान्ता हंस एव स्यान्मातृकेति व्यवस्थिताः।

—(Brahma-vidyopaniṣad. 62-63)
("कूटशब्देन क्षकार उच्यते"—Upaniṣad-brahma-yogin).

In the *Stotra*-literature the Deities of the *Stotras*, specially the female Deities or the Goddesses, have been conceived in the form of the *Mātṛkā* (*Varṇa-mālā*)—

"हंस इत्येव मातृका। पञ्चाशद्वर्णविग्रहेणाकारादिक्षकारान्तेन व्याप्तानि भुवनानि शास्त्राणि छन्दांसीत्येवं भगवती सर्वं व्याप्नोतीत्येव तस्यै वै नमो नमः।" (Tripurā-tāpinī-Upaniṣad. 4)

In the Devī-Bhāg. (XII. 6) Goddess Gāyatrī has been mentioned as 'अकारादिक्षकारान्ता' ('मातृकारूपिणीत्यर्थः'—शैवनीलकण्ठटीका) in the *Gāyatrī-sahasra-nāma.* Similarly, in the *Lalitopākhyāna* of the Brahmāṇḍa-Purāṇa the Goddess Lalitā (or Sarasvatī) has been called as 'अकारादिक्षकारान्तवर्णमूर्त्ति' or 'मातृका' (IV.36.20), and in the *Lalitā-sahasranāma* Goddess Lalitā has been mentioned as 'मातृकावर्णरूपिणी' (Śl. 167). In the present *Kāmākṣī-mātṛkāstava* under review the author eulogises Goddess Kāmākṣī as 'अर्णालीतनुम्' (Śl.1).

Thus a tradition of composing *Mātṛkā-stavas* has been cherished and preserved from the ancient times. There are several famous *Mātṛkā-stavas* included in the Sanskrit *stotra* literature, for example, गणेशाक्षरमालिकास्तोत्र, सुब्रह्मण्याक्षरमालिकास्तोत्र, परमशिवाक्षरमालिका-स्तोत्र, शिवमातृकावर्णमालास्तोत्र, सुब्रह्मण्यसहस्रनामस्तोत्र ("मातृकामालिकायुक्तं ज्ञानमोक्षसुखप्रदं") गायत्री-सहस्रनामस्तोत्र ("मातृकाक्षरक्रमेण") etc., which are all composed in the verses, each beginning with the letter of the *Mātṛkā* (अ to क्ष) 'मातृकाक्षरक्रमेण' There is another type of the *Mātṛkā-stavas* which follow the order of the letters of the deity's *mantra*—मन्त्राक्षरक्रमेण; such as the मन्त्रमातृकापुष्पमालास्तव (included in the *Bṛhat-ratnākara-stotra* of the N.S.P. Bombay) and उच्छिष्टगणपतिमन्त्रमातृकास्तव (included in the *Malaya-māruta*, edited by Dr. V. Raghavan, and pub. by the Central Sanskrit Institute, Tirupati, 1966); even the Ādi-Kavi Vālmīki is said have followed the order of the letters of the *Gāyatrī-mantra* in his Rāmāyaṇa ("गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम्" Uttara-Kāṇḍa, 111.18 cd) in composing the first verse of every thousand Ślokas.

The present कामाक्षी-मातृकास्तव of Dr. Raghavan is another precious pearl added to the string of the *Mātrikā-stavas.* Goddess Kāmākṣī is the favourite Deity of South India, specially of the city of Kāñcī ("ललिता सैव कामाक्षी काञ्च्यां व्यक्तिमुपागता। सरस्वतीरमागौर्यस्तामेवाद्यामुपासते ॥" Lalitopākhyāna, 39.14). The *Lālitopākhyāna* (Adh. 39) gives the derivation of the name "कामाक्षी' of the Goddess Lalitā thus :—

विरिञ्चि दक्षिणेनाक्ष्णा वामेन हरिमैक्षत ।
'का' नाम वाणी 'मा' नाम कमला ते उभे ततः ।
प्रादुर्भूते प्रभापुञ्जे पञ्जरान्त इव स्थिते ॥ ६६-६७
आदिश्रीनयनोत्पन्ने ते उभे भारतीश्रियौ ।
संवीक्ष्य सर्वजनता विशेषेण विसिस्मिये ॥
तदाप्रभृति कल्याणी कामाक्षीत्यभिधामियात् ।
तदुच्चारणमात्रेण श्रीदेवी शं प्रयच्छति ॥ ७१-७२

This derivation clearly shows the importance of the worship of Goddess Kāmākṣī in the form of its *stotra*; for she bestows both knowledge and wealth (का and मा) on his devotees. The present *Kāmākṣīmātṛkā-stava* is a great inspiring eulogy of the Goddess full of devotional ideas and is the product of the ripe poetic genius of its author. The *Nārāyaṇa-smṛti* or 'Blessing' by the present great Śaṁkarācārya His. Holiness Srī Chandraśekharendra Sarasvatī of the Kāñcī-Kāmakoṭi-pīṭha together with the two illustrations of His Holiness Jagadguru and his disciple Sri Jayendra Sarasvatī Swāmī adore the beginning of this booklet. The author, Dr. Raghavan, has stringed this beautiful bright garland of pearl-like letters in order to satisfy his unfulfilled yearning of having a talk with the holy Jagadguru at Kāñcī on the auspicious occasion of his daughter's marriage, when he had gone there to visit Goddess Kāmākṣī, for the Jagadguru had been observing the vow of perfect silence (*Kāṣṭha-mauna-vrata*) at that time, as he (Dr. Raghavan) himself says :—

श्रीकाञ्चीनगरीमगामगसुतामद्राक्षमद्राक्षम-
ध्येज्जङ्गमरूपशंकरयतिं तं काष्ठमौने स्थितम् ।
पश्यन् काञ्चिदपूर्त्तिमात्मनि च तामापूरयन्नक्षरा-
काराया अवशोऽहमक्षरसरां देव्या अगुम्फं स्तुतिम् ॥

Exhaustive explanatory notes on difficult words of the *Stava* are given in the footnotes; also the comparative references are given in the footnotes from such *Stuti-works*, as the Lalitāsahasranāma, Lalitā triśatī, Saudaryalaharī, Āryā śataka of the Mūka.pañcaśatī Devī-māhātmya, Devī-Bhāgavata, Kālikā. Purāṇa, Bṛhad-dharma Purāṇa, Bhagavadgītā, Ṛgveda ond Yajurveda. The stanzas have been composed in lucid and standard Sanskrit. In all, there are fifty, three stanzas in this *Mātṛkā-stava* representing the fifty letters of the Mātṛkā, and hence called the *Pañcāśikā* here and conceived as the Mother Goddess :—

नूनं कानिचिदक्षराणि न धृतान्येतेषु पद्येष्विति
स्याच्चेत् केष्वपि शाब्दिकेषु कविषु न्यौन्याभ्यसूयादिकं ।
आदिक्षान्तसमस्तवर्णवपुषा या मातृका राजते
सैवास्योत्तरमत्र पुत्रककृते पञ्चाशिका दास्यति ॥ ५३

This beautiful and inspiring *Mātṛkā-stava* certainly deserves a permanent and exalting place in the galaxy of the Sanskrit Stotras Dr. Raghavan is to be congratulated for producing such an excellent piece of devotional poem in the form of this *Kāmākṣī-matṛkāstava*.

२. श्रीसुब्रह्मण्यभुजङ्गस्तोत्रम् *(Subrahmaṇya Bhujaṅgastotra)* of Bhagavatpāda Śrī Śaṁkarācārya is a well-known *stava*. It is composed in the *Bhujaṅga-prayāta* metre, each *pāda* of which consists of the four *ya-gaṇas* (भुजङ्गप्रयातं चतुर्भिर्यकारैः; ⏑- -, ⏑- -, ⏑- -, ⏑- -), There are other *Bhujanga (or Bhujanga-prayāta)-stotras* composed by the Ādi Śaṅkarācārya; such as the शिवभुजङ्गम्, श्री साम्बसदाशिवभुजङ्गप्रयातस्तोत्रम्, देवीभुजङ्गस्तोत्रम्, शारदाभुजङ्गप्रयातस्तोत्रम्, रामभुजङ्गप्रयातस्तोत्रम् etc. The present *Subrahmaṇya-bhujangastotra* consists of the 33 stanzas, the last stanza containing the *phala-śruti* as :—

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः
पठेद् भक्तियुक्तो गुहं संप्रणम्य ।
सुपुत्रान् कलत्रं धनं दीर्घमायु—
र्लभेत् स्कन्दसामुज्यमन्ते नरः सः ॥

An illustration of Kalyāṇa Subrahmaṇya is given on the back of the title page, and the *Nārāyaṇa-smṛti* (Blessing) by His Holiness Jagadguru Śaṅkarācārya of Kāñcī-Kāma Koṭi-pīṭha is also printed in the beginning. The English translation is literal and lucid. Explanatory and other footnotes are also given.

Both these booklets in the form of the two inspiring *Stotras*—the one of the great female Deity Goddess Kāmākṣī, and the other of the male Deity God Subrahmaṇya-are really the precious and proper presents presented by Dr. Raghavan to his friends on the auspicious occasion of the marriage of Saubha Nandinī with Chiranjivi Venkataramani. It is hoped that they will be cherished as precious treasures and utilised in enriching the Souls.

—A. S. GUPTA

सीताकृतं वह्न्यष्टकम्

नमस्यामि महायोगं कृतान्तं गहनं परम् ।
दाहकं सर्वभूतानामीशानं कालरूपिणम् ॥ ११७

नमस्ये पावकं देवं साक्षिणं विश्वतोमुखम् ।
आत्मानं दीप्तवपुषं सर्वभूतहृदि स्थितम् ॥ ११८

प्रपद्ये शरणं वह्निं ब्रह्मण्यं ब्रह्मरूपिणम् ।
भूतेशं कृत्तिवसनं शरण्यं परमं पदम् ॥ ११९

ॐ प्रपद्ये जगन्मूर्त्तिं प्रभवं सर्वतेजसाम् ।
महायोगेश्वरं वह्निमादित्यं परमेष्ठिनम् ॥ १२०

प्रपद्ये शरणं रुद्रं महाग्रासं त्रिशूलिनम् ।
कालाग्निं योगिनामीशं भोगमोक्षफलप्रदम् ॥ १२१

प्रपद्ये त्वां विरूपाक्षं भूर्भुवःस्वःस्वरूपिणम् ।
हिरण्मये गृहे गुप्तं महान्तममितौजसम् ॥ १२२

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम् ।
हव्यकव्यवहं देवं प्रपद्ये वह्निमीश्वरम् ॥ १२३

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः स्वयम् ।
भर्गमग्निपरं ज्योती रक्ष मां हव्यवाहन ॥ १२४

कूर्मपुराणम् (पा० सं०) २.३३.११७–१२४

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1971)

WORKS ON PURĀṆAS

1. Kūrma-Purāṇa

(a) Critical Edition

As mentioned in the last review (Vol. XIII. 2 pp. 177 ff.), the critical text together with the Introduction has already been printed and presented to the President of the Canberra (Australia) Session of the International Congress of Orientalists on our behalf by the High Commissioner for India, H. E. Mr. A. M. Thomas. But the Appendices and the Śloka-index could not be added at that time. Now the following Appendices are being printed and added to the Critical text in order to complete this Critical edition:—

Appendix 1 (A)—	Identified Kūrma-Purāṇa quotations from the Dharma śāstra-Nibandhas. (*Printed*)
Appendix 1 (B)—	Unidentified Kūrma-Purāṇa quotations from the Nibandhas. (*Printed*).
Appendix 2.	Subject-concordance indicating the parallel topics and sub-topics of the Kūrma-Purāṇa and the other Purāṇas and the Epics.
Critical Notes—	Which supply explanatory, critical and textual remarks on the important readings of the constituted text.

The verse-index has already been printed. The detailed contents and also a detailed index of the Adhyāyas and the ślokas with those of the Venkt. edn. is being printed now.

(b) Hindi and English Translations

Hindi and English Translations along with the critical Sanskrit Text are being printed in separate volumes. Important

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई—दिसम्बर १९७१)

पुराणसम्बन्धीनि कार्याणि

कूर्मपुराणम्

(अ) पाठसमीक्षात्मकं संस्करणम्

यथा 'पुराणम्' पत्रिकायाः गताङ्के (XIII.2; p. 177ff) सूचितं यत् कूर्मपुराणस्य भूमिकासहितं समीक्षात्मकं संस्करणं मुद्रितमासीत् तथा आस्ट्रेलिया देशस्य कैनबरा विश्वविद्यालये सम्पाद्यमानस्य अन्तरराष्ट्रियप्राच्यविद्यासम्मेलनस्य अध्यक्षाय काशिराजन्यासस्य प्रतिनिधित्वं कुर्वता भारतदेशस्य तत्रत्येन उच्चायुक्तेन महामहिम्ना श्री ए० एम० थामसमहोदयेन तत् समर्पितमासीत् । किन्तु तस्मिन्नवसरे परिशिष्टानि न योजितान्यासन्, अथ च श्लोकानुक्रमण्यपि तत्र न सम्पृक्ता । अधुना अधोनिर्दिष्टानि परिशिष्टानि मुद्रितानि तथा समीक्षात्मकसंस्करणस्य पूरणार्थं तेन संस्करणे सह योजितानि सन्ति—

परिशिष्टम् १. (अ) धर्मशास्त्रनिबन्धेभ्य उद्धृताः कूर्मपुराणे उपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् १. (ब) निबन्धेभ्य उद्धृताः कूर्मपुराणे अनुपलब्धाः श्लोकाः (मुद्रितम्)

परिशिष्टम् २. कूर्मपुराणस्य समानविषयाणामुपविषयाणां च अन्यपुराणैः महाभारतेन च सह संवादः

समीक्षितटिप्पण्यः— निर्धारितपाठस्य महत्त्वपूर्णपाठानुसारिणी समीक्षात्मिका व्याख्या अन्यच्च समालोचनात्मकं विवरणं प्रस्तुतमस्ति ।

श्लोकानुक्रमणी मुद्रिताऽस्ति । बृहद्विषय-सूची अपि च पाठसमीक्षित-संस्करणस्याध्यायानां तथा श्लोकानां-सूची वेंकटेश्वरसंस्करणेन सह अधुना मुद्रिता वर्तते ।

(ब) हिन्दी भाषायाम् आंग्लभाषायां चानुवादौ

कूर्मपुराणस्य समीक्षितसंस्कृतपाठेन सह तस्य हिन्दीभाषायाम् आग्लभाषायां चानुवादस्य पृथक्-पृथक् संस्करणं मुद्रितं क्रियते । वामनपुराणस्य अनुवादात्मक-

Appendices like those of the Vāmana-Purāṇa translation are also being added to these volumes. An exhaustive index of the proper (personal) names is also now ready for the press.

2. Varāha-Purāṇa

After the Vāmana and the Kūrma we have taken up the Varāha-Purāṇa for its Critical edition. The following Mss. of the Varāha-Purāṇa are being collated:—

1. No. 57/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.

2. No. 58/183 (Devanāgarī) of the Sarasvatī Bhaṇḍāra, Fort Ramnagar.

3. No. 15766 (Devanāgarī) of the Vārāṇaseya Sanskrit University—Sarasvatī Bhavan Library, Varanasi. This Ms. belongs to the Library of Kavīndrācārya Sarasvatī as mentioned in the last colophon by the scribe.

4. No. 1197 (Devanāgarī) from the Viśveśvarānanda Vedic Institute, Hoshiarpur (Punjab).

5. A Bengali Ms. from the Serampur College, West Bengal, (Its microfilm copy was procured from there, which has been photograped here for collation).

Two Mss. from the Bhandarkar O. R. Institute, Poona and two Mss. (Bengali) from the Asiatic Society, Calcutta, have also been *procured*. Efforts are being made to procure other Mss. or their microphilms, photos or transcribed copies from the British Museum, London, India Office, London, Bangiya Sāhitya Parisad, Calcutta, Sanskrit College, Calcutta, Government Oriental Mss. Library, Madras, Oriental Research Institute Library of the Kerala University, Trivandrum, Sringeri-Mutt, Mysore, and M. S. Sarasvati Mahal Library, Tanjore; etc.

संस्करणे इव कूर्मपुराणस्य अस्मिन् अनुवादात्मके संस्करणेऽपि महत्त्वपूर्णानि परिशिष्टानि संयोजितानि सन्ति। मनुष्यनगरनद्यादिसंज्ञाविशेषशब्दानां बृहत् सूच्यप्यधुना मुद्रणार्थं निर्मिता वर्तते।

वराहपुराणम्

वामनपुराणस्याथ च कूर्मपुराणस्यानन्तरं समीक्षात्मकसंस्करणाय वयं वराहपुराणमधिकृतवन्तः। अथ च सम्प्रति वराहपुराणस्य अधोलिखितानां हस्तलेखानां पाठसंवादकार्यं संपन्नम्—

१. नं० ५७।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार–रामनगरदुर्गतः प्राप्तः।

२. नं० ५८।१८३ (देवनागरीलिप्यां) सरस्वतीभण्डार–रामनगरदुर्गतः प्राप्तः।

३. नं० १५७६६ (देवनागरीलिप्यां) वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयात्, प्राप्तः। अस्य हस्तलेखस्यान्तिमपुष्पिकायां लेखककृतनिर्देशेनेदं प्रतीयते यदिदं पुस्तकं श्रीकवीन्द्राचार्यसरस्वतीमहोदयानां संग्रहालयस्यास्ति।

४. नं० ११९७ (देवनागरीलिप्यां) पञ्चनदप्रदेशस्थ होशियारपुरनगरीय विश्वेश्वरानन्द-वैदिकशोध-संस्थानात् प्राप्तः।

५. वङ्गप्रदेशीय सेरामपुर महाविद्यालयात् एका वंगीयहस्तलेखस्य माइक्रोफिल्मप्रतिरपि प्राप्ता चासीत्। पाठ-भेदाय यस्याः चित्रप्रतिरप्यस्माभिः निर्मिता।

भण्डारकरप्राच्यविद्याशोधसंस्थान-पूनातः द्वौ हस्तलेखावथ च एशियाटिक सोसायटी कलिकातानगरीतः द्वौ वङ्ग हस्तलेखावपि प्राप्तौ। ब्रिटिशम्यूजियम, लन्दनतः, इण्डियाआफिस, लन्दनतः, वङ्गीयसाहित्यपरिषदकलिकातानगरीतः, संस्कृतमहाविद्यालयकलिकातानगरीतः, मद्रासस्थ, गवर्नमेण्ट प्राच्यविद्या हस्तलेखानां पुस्तकालयात्, केरलविश्वविद्यालयीय प्राच्यविद्या शोधसंस्थान पुस्तकालयात् त्रिवेन्द्रनगरस्थात्, शृङ्गेरीमठ, मैसूरतः, अथ च टी० एम० एस० सरस्वतीमहलपुस्तकालय तञ्जौरतोऽप्यन्यहस्तलेखानां, माइक्रोफिल्मफोटोप्रतीनाम् अथवा हस्तप्रतिलिपिनां चावाप्तये वयं प्रयत्नं कुर्वन्तः स्मः।

OTHER WORKS

Purāṇa Pāṭha and Pravacana

The whole of the Varāha-Purāṇa was recited from 27.10.71 upto 2.11.71 (Kārtika Śukla 8-15) in the Padmanābha temple, Ramnagar, by Pt. Lakṣmaṇa Pandey in the morning and the *pravacana* on it was given in the evening by Pt. Visvanath Shastri Datar of the Sāngaveda Vidyālaya, Varanasi.

Veda Pārāyaṇa

From 23 June to 8 July, 1971 (Āṣāḍha Śukla 1-15) the pārāyaṇa of the Śukla Yajurveda, Kāṇva Śākhā, was held in the Śiva-temple of the Śivala Palace, Varanasi. The text was recited from the memory by Pt, Shrikrishna Puranika. The Śrotā was Pt. Laksmi Kanta Puranika.

Purāṇa-goṣṭhī

In addition to the Veda-Pārāyaṇa, a Purāṇa-goṣṭhī was also arranged on this occasion on the 7th July, 1971 in the Śivala Palace, which was presided by H.H. Maharaja Dr. Vibhuti Narain Singh and was attended by many local Sanskrit Scholars and Professors of the Sanskrit University and the Banaras Hindu University. A cyclostyled brochure containing the account of the activities of the Purāṇa Deptt. and some important problems about the critical text of the Purāṇas was circulated before hand by post to the different local Sanskrit scholars interested in the subject. The brochure was read in the Goṣṭhī by the Editor, Shri A.S. Gupta and the problems mentioned therein were discussed by the scholars present. Prof. Baldeva Upadhyaya, Prof. Badrinath Sukla, Prof. Reva Prasad Dvivedi, Late Prof. K.N.S. Telang, Prof. Rama Kuber Malaviya, Pt. Visvanath Shastri Datar and some other scholars took part in the discussion. A paper in Sanskrit on the problems of organising the Sanskrit learning; specially the study of the Rājanīti, prepared by Pt. Rajesvara Shastri Dravid, was read by his learned son in his absence. The Vyāsa-Pūrṇimā Number of the '*Purāṇa*' Bulletin was duly presented to His Highness, and the *Varṣāśana* (a kind of the bi-annual scholarship)

अन्यानिकार्याणि

पुराणपाठः प्रवचनं च

२७·१०·७१ दिनाङ्कतः २-११ ७१ दिनाङ्कं यावत् (कार्त्तिक-शुक्लपक्षे ८-१५ तिथिं यावत्) रामनगरस्य पद्मनाभमन्दिरे वराहपुराणस्य पारायणं पं. लक्ष्मणपाण्डेयमहोदयेन प्रातःकाले कृतम् । सायंकाले च एतद्विषये साङ्गवेदविद्यालयीय पं. विश्वनाथशास्त्रीदातारमहोदयेन प्रवचनं कृतम् ।

वेदपारायणम्

२३ जूनतः आरभ्य ८ जुलाई १९७१ दिनाङ्कं यावत् (आषाढमासस्य शुक्लपक्षे १-१५ तिथिषु) शिवालाभवनस्य शिवमन्दिरे काण्वशाखीयशुक्लयजुर्वेदस्य पारायणमभवत् । सम्पूर्णग्रन्थस्य पारायणं पं. श्रीकृष्णपौराणिकमहोदयेन स्मृत्याधारेण कृतम् । अस्मिन्नवसरे पं. लक्ष्मीकान्तपौराणिकः श्रोता आसीत् ।

पुराण-गोष्ठी

७ जुलाई १९७१ दिनाङ्के तत्रभवतां काशिनरेश डा० विभूतिनारायणसिंहमहोदयानाम् अध्यक्षतायां शिवालाभवने वेदपारायणाङ्गभूता पुराणगोष्ठ्यप्यायोजितासीत् । यस्यां स्थानीयाः संस्कृतविद्वांसस्तथा वाराणसेयसंस्कृतविश्वविद्यालयीयाः काशीहिन्दूविश्वविद्यालयीयाः प्राध्यापकाश्चोपस्थिता अभवन् । पुराणविभागीयकार्यविवरणस्य अथ च पुराणानां महत्त्वपूर्णसमीक्षात्मकपाठस्य विचारणीयप्रश्नानां निर्देशनं कुर्वाणा एका साइक्लोस्टाइलपुस्तिका गोष्ठ्या। पूर्वमेव तस्मिन् रुचिं विदधतां स्थानीयसंस्कृतविदुषां सकाशे प्रेषिता चासीत् : गोष्ठीमध्ये संपादकेन श्रीआनन्दस्वरूपगुप्तमहानुभावेन पुस्तिकास्थं विवरणं पठितम् । ततश्च विचारार्थमुपस्थापितानां तेषां प्रश्नानां सम्बन्धे उपस्थिताः संस्कृतविद्वांसः विमर्शं कृतवन्तः । श्रीबलदेवउपाध्यायमहोदयः, श्रीबदरीनाथशुक्लमहोदयः, श्रीरेवाप्रसादद्विवेदिमहोदयः, स्वर्गीय श्रीकान्तानाथशास्त्रितैलङ्गमहोदयः, श्रीरामकुबेरमालवीयमहोदयः, श्रीविश्वनाथशास्त्रिदातारमहोदयश्च अनेकेऽन्यविद्वांसोऽप्यस्मिन् विमर्शे भागिनोऽभवन् ।

संस्कृतपठनपाठनस्य विशेषतो राजनीतेः समस्यानां विषये एको निबन्धः पं० राजेश्वरशास्त्रिद्रविडमहोदयैः संस्कृतभाषायां निबद्धः । तेषामनुपस्थितौ तदात्मजस्तं पठितवान् । 'पुराणम्' पत्रिकायाः व्यासपूर्णिमाङ्कः तत्रभवद्भ्यः काशिनरेशेभ्यः प्रदत्तः । तदनन्तरं ६०० रूप्यकाणां वर्षाशनं(षाण्मासिकी वृत्तिः)

of Rs. 600 was given by His Highness to Pt. Krishnamūrti Śrauti who is memorising the Sāmaveda and its Brāhmaṇas. The prasāda was distributed to the audience after the goṣṭhī.

Vāmana Jayantī

The Vāmana-Jayantī was celibrated by the Purāṇa-Department on Sept. 2, 1971 with *Vāmana-Pūjā* and recitation of the *Vāmana-stuti* from the Vāmana Purāṇa. His Highness also attended the function. Prasāda was distributed after the pūjā and the stutī-pāṭha.

Scholars who Visited the Purāṇa-Department

The following scholars visited the Purāṇa-Department and acquainted themselves with its working :—

1. Dr. Robert J. Miller, Resident Director, American Institute of Indian Studies, U.S.A.—(29.7.71)

2. Pre-ident, American Institute of Indian studies.—(29.7.71).

3. Miss काज़ुको यामादा, a teacher of Bengali in the Tokyo University, Japan. She showed keen interest in our Purāṇa work. She was presented a copy of the Hindi translation of the critical text of the Vāmana-Purāṇa with a request to write an article on the comparative study of the Purāṇic and Japanese mythology.—(21.11.71)

4. Dr. Hubert Hänggi, Gürich, Switzerland.—(22-11-71)

ACTIVITIES OF MAHARAJA BANARAS VIDYĀMANDIR TRUST

Vaidika Bāla-Vasanta Pūjā

On the auspicious occasion of the birthday ceremony of Maharaj Kumar Shri Anant Narain Singh, which was celebrated from 23 to 26 Nov., 1971, The *Bāla-Vasant-Pūjā* was performed in the Devī temple of the Ramnagar Fort. Sixteen Vaidika bālaka-s (children who have memorised some portions of a Veda-Saṁhitā) recited the Vedic mantras according to the rules. Dakṣinā was given to them after the Pūjā.

सामवेदसंहितायास्तद् ब्राह्मणस्य च कण्ठस्थीकरणार्थं श्रोत्रियाय पं० श्रीकृष्णमूर्ति वैदिकाय महाराजकाशिनरेशैः प्रदत्तमासीत्। गोष्ठीसमाप्तौ उपस्थितसज्जनवृन्देभ्यः प्रसादवितरणं च कृतम्।

वामनजयन्ती

२ सितम्बर १९७१ दिनाङ्के पुराणविभागे 'वामनजयन्ती' आयोजितासीत्। वामन-पूजार्थं वामनपुराणतो वामनस्य स्तुति-पाठोऽपि कृतः। श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नुत्सवे समुपस्थिता आसन्। पूजनान्ते प्रसादवितरणं च जातम्।

पुराणविभागे समागता विद्वांसः

अधोनिर्दिष्टा विद्वांसः पुराणविभागे संप्राप्तास्तस्य कार्यप्रणालीं चापश्यन्—

१. डा० राबर्ट जी० मिल्लरमहोदयः, रेसिडेन्ट डाइरेक्टर, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज, यू० एस० ए०। (२९.७.७१)

२. अध्यक्षमहोदयः, अमेरिकन इन्स्टीच्यूट आफ इन्डियन स्टडीज। (२९.७.७१)

३. श्रीमतीकाजुकोयामादा जापानस्य टोकियो विश्वविद्यालये वङ्गभाषाया अध्यापिका पुराणकार्ये रुचिमदर्शयत्। पौराणिकानामथ च जापानस्य धार्मिकाणां ग्रन्थानां विषयमवलम्ब्य एकं तुलनात्मकशोधप्रबन्धं विरचयितुं सद्प्रार्थिता, तस्यै च वामनपुराणस्य समीक्षात्मकपाठस्य एको हिन्दीभाषाया अनुवादः समर्पित आसीत्। (२१.११.७१)

४. डा० हूबर्ट हैन्गीमहोदयः, जुरिच्, स्विटजरलैण्ड। (२२.११.७१)

महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

वैदिक-बाल-वसन्त-पूजा

२३ नवम्बरतः २६ नवम्बरं यावत् संपाद्यमानस्य महाराजकुमार श्रीअनन्तनारायणसिंहमहोदयस्य जन्मदिनोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे बालवसन्तपूजा संपादिता बभूव। षोडश वैदिकबालकाः (यैः वैदिक संहितायाः केचिद् अंशाः कण्ठस्थी कृताः) नियमानुसारेण वैदिकमन्त्राणां पाठं कृतवन्तः। पूजनान्ते तेभ्यो दक्षिणा प्रदत्ताः।

Kīrtana

A Kīrtana or recitation and singing of God's names was held on the same day at night, in which the inmates of the Rāma Krishna Mission also took part. Prasāda was distributed after the Kīrtana.

Bāla-śāstrārtha on Nyāya

A *śāstrārtha* or debate in Sanskrit on Navya Nyāya was organised under the supervision of Panditraj Shri Rajeshwar Shastri Dravid, in which the students of the Vidyā-mandir including the Maharajakumar took part. Principal V.V. Deshpande, Shri N.N. Banerjee (Editor of the *Hindutva*) and Pt. Baldeva Upadhyaya were among the audience. After the *śāstrārtha* Shri N.N. Banerjee gave a short discourse on the importance of memorising the passages of the Śāstras even without grasping their meaning. Prizes were given to all those children who participated.

Art-competition

A Citra-Kalā competition was also organised on this occasion in which the children under twelve years of age took part. Prizes were given.

ACTIVITIES OF MAHĀRĀNĪ DHARMAKĀRYA NIDHI

Bāla-Melā

A *Bāla-Melā* (Children's Fair and Baby-show) was also organised on this occasion on Nov. 25. Sports were organised in the Dewan Khana of the Fort. The selected children of the local schools took part in the sports under the supervision of their teachers. Prizes were given to the winners. Sweets were distributed to all the children of Ramnagar and the neighbouring villages below the age of 12 years, clothes and toys were also distributed by the Rajkumārīs to the children below the age of four years.

RĀMA LĪLĀ

The Rāmalīlā organised every year at Ramnagar in Sept. Oct. (from Ananta-Caturdaśī upto the Sarat-Pūrṇimā) by

कीर्तनम्

तस्मिन्नेव दिने रात्रिसमये भगवन्नामकीर्तनमपि संपादितम् । यस्मिन् राम-कृष्णमिशनसंस्थायाः संन्यासिनोऽपि सम्मिलिता बभूवुः । कीर्तनान्ते प्रसादवितरणं च कृतम् ।

बाल-शास्त्रार्थम्

नव्यन्यायस्य विषये शास्त्रार्थं पण्डिराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयानां निर्देशने संजातम् । यस्मिन् विद्यामन्दिरविद्यालयस्य छात्रैः सह महाराजकुमारोऽपि सम्मिलित आसीत् । प्रिंसिपल वी. वी. देशपाण्डे, श्री एन. एन. बैनर्जी (हिन्दुत्वसंपादक) अथ च पं० बलदेवउपाध्यायोऽपि सभायां सम्मिलिता आसन् । शास्त्रार्थान्ते श्री एन.एन. बैनर्जीमहाशय शास्त्रोद्धरणानाम् अर्थज्ञानं विनैव कण्ठस्थीकरणस्य महत्त्वं प्रतिपादयन् संक्षिप्तं भाषणं कृतवान् । शास्त्रार्थे सम्मिलितेभ्यश्छात्रेभ्यः पुरस्कार वितरणं जातम् ।

चित्रकलाप्रतियोगिता

तस्मिन्नेव दिने चित्रकलाप्रतियोगियाऽपि आयोजितासीत् । अस्यां प्रतियोगितायां द्वादशवर्षादल्पवयस्काः छात्राः सम्मिलिता जाताः । तेभ्यः पुरस्काराः प्रदत्ताः ।

महारानीधर्मकार्यनिधेः कार्यविवरणम्

बालमेला

अस्मिन्नवसरे २५ नवम्बर १९७० दिनाङ्के बालमेला संयोजिता । दुर्गस्य दीवानखानानामके प्राङ्गणे क्रीडा अयोजिता आसीत् । क्रीडायां स्थानीयानां पाठशालानां विशिष्टा छात्रास्तेषामध्यापकानां निर्देशने सम्मिलिता बभूवुः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । रामनगरवास्तव्येभ्यः समीपवर्तितद्ग्रामवास्तव्येभ्यश्च द्वादशवर्षादूनेभ्यः सर्वेभ्यो बालेभ्यो मिष्ठान्नानि प्रदत्तानि तथा राजकुमारीभिः चतुर्थवर्षादूनेभ्यः बालेभ्यो वस्त्राणि क्रीडनकानि च प्रदत्तानि ।

रामलीला

सितम्बर-अक्टूबरमासे (अनन्तचतुर्दशीतः आरभ्य शरद्पूर्णिमां यावत्) रामनगरे पूर्ववदेव सांस्कृतिकस्य धामिकस्य च महत्त्वाधायिकाया रामलीलायाः

Maharaja Kashi-Naresha is of a great cultural and religious importance for the masses. It lasts for full one month and is visited by a large number of people. Important personages of India and abroad who happen to come to Varanasi on that occasion make it apoint to visit this Rāmalīlā and appreciate it very much.

This year the Rāmlīlā was celebrated from 4th Sept. upto 8rd Oct., and was visited by many important personages also, both Indians and foreigners.

Distinguished Guests at the Nadesar House of His Highness

1. Dr. Juan Roger Rivieri, Professor of Indology, Madrid University, Madrid, Spain, along with his wife had been the guest of His Highness for about a month in November.

2. Justice S.K. Varma, Cheif Justice U.P. 6-7-71.
3. Sri Swaraj Ali Khan, Addl. Commissioner of Income tax, Lucknow, 25-7-71.
4. Sri Morarji Desai, M.P. 18-8-71.
5. Sri C.B. Gupta
6. Sri Jagdish Munshi, 22-8-71.
7. Sri B. Mullik, Allahabad, 22-9-71.
8. Dr. L. Sternbatch, 30-9-71.
9. Brig. Rizavi, 24-11-71.
10. Sri Govardhan Singh, Central Bank of India Lucknow, 25-11-71.

महाराजकाशिनरेशमहोदयेन आयोजनं कृतम् । प्रायः एकमासं यावत् संपाद्यमानायां अस्यां रामलीलायां भूयांसो दर्शकाः सम्मिलिता भवन्ति । भारतीया अथ च विदेशीयाः विशिष्टाः पुरुषाः ये तदा वाराणसीम् आगच्छन्ति, ते इमां रामलीलामपि प्रेक्षन्ते प्रशसन्ति च ।

अस्मिन् वर्षे अस्या रामलीलाया आयोजनं ४ सितम्बरतः ३ अक्टूबरं यावत् अभवत् । एतां च बहवो भारतीया वैदेशिकाश्च विशिष्टाः पुरुषा अपि अपश्यन् ।

तत्रभवतां काशिनरेशमहोदयानां नन्देश्वर-भवने प्राप्ता विशिष्टातिथयः

१. डा० जान रोजर रीविरी महोदयः प्रोफेसर प्राच्यविद्या, मेड्रिडविश्वविद्यालय, मेड्रिड, स्पेनतः आगतः नवम्बरमासे प्रायः एकमासं यावत् स्वपत्न्या सह तत्रभवतां काशिनरेशानां अतिथिरासीत् ।

२. जस्टिस एस. के. वर्मामहोदयः चीफ जस्टिस, उत्तरप्रदेश (६ ७·७१)

३. श्री स्वराज अलीखानमहोदयः, एडिशनल कमिश्नर इनकम टैक्स, लखनऊ । (२५ ७-७१)

४. ,, मोरारजी देसाईमहोदयः (१८·८ ७१)

५. ,, चन्द्रभानगुप्तमहोदयः, (१८-८·७१)

६. ,, जगदीशमुन्शीमहोदयः (२२·८·७१)

७. ,, बी. मल्लिकमहोदयः, प्रयाग (२२·९-७१)

८. ,, एल. स्टर्नबाखमहोदयः, पैरिसविश्वविद्यालयस्य (३०-९·७१)

९. ,, ब्रिज० रिजवीमहोदयः (२४·११-७१)

१०. ,, गोवर्धनसिंहमहोदयः, सेण्ट्रल बैंक आफ इण्डिया, लखनऊ (२५-११-७१)

(३२)[1]

श्रीभगवानुवाच—

अधुना संप्रवक्ष्यामि यत्कर्म प्रेतसंश्रयम्[2] ।
संवत्सरे हि यत्कर्म परलोकहितं हि यत् ॥ १ ॥

आसन्नमरणं ज्ञात्वा देहिसंबन्ध(धि)बान्धवाः ।
मुमूर्षुं तत्र संस्थाप्य दक्षिणे चरणं शनः ॥ २ ॥

नयेयुः स्रोतसि क्षिप्रं गङ्गादौ यत्र क्षिप्यते ।
[3]शूद्रस्तु न बहिर्नेयुः (यः) संस्थाप्य (प्यो) निजवेश्मनि ॥ ३ ॥

[4]मृतो निःसार्यंते गेहाद्द्वारेण दक्षिणेन हि ।
पूर्वोत्तरपश्चिमैस्तु ब्राह्मणानां गृहे मृताः ॥ ४ ॥

उदक्द्वारेण जीवन्तं[5] क्रमश्चापि निगद्यते ।
निकृत्य (निर्हृत्य) च शुचौ देशे स्वलिप्ते च कुशाम्भसा ॥ ५ ॥

मुमूर्षुं तत्र संस्थाप्य दक्षिणे [च] चरणं शनैः ।
सु(व)र्णं रजतं गां च कृ(त्)स्नां भूमिं प्रदीपकम् ॥ ६ ॥

तिलकाञ्चनकं दद्यात्तत्ताम्रपात्रे निधाय च ।
विप्रेभ्यो वाक्यमुच्चार्य यथादैवतपूर्वकम् ॥ ७ ॥

दक्षिणासहितान्येव मुमूर्षोः स्वर्गमक्षयम् ।
स्वर्गं नयति गोचर्म सम्यग् दत्तं सदक्षिणम् ॥ ८ ॥

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[1] अयमध्यायः लण्डन्-कोश एवोपलभ्यते ।
[2] '°संशयः' इति मातृकायाम् ।
[3] दृश्यतां हारलता पृ. १२६; तत्र आदिपुराणादेते श्लोका उद्धृताः ।
[4] दृश्यतां हारलता पृ. १११ ।
[5] आसन्नमरणं द्विजमित्यर्थः । 'आसन्नमरणो मानुषो गृहाद्बहिष्कार्यः, शूद्रस्तु गृह एव स्थाप्यः, न बहिर्निस्सारणीयः' इत्यादि हारलतायां (पृ. १२७) द्रष्टव्यम् ।

यावत्तृणानि यद्भूमौ शान्तिधान्यानि संख्यया ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥

अकस्मात् प्राङ्गणे देवा (यो वा ?) स्मृतो (मृतो) भवति मानवः ।
[६]तं च नीत्वा जलाभ्याशं विधिवत्प्रदहेत्तनुम् ॥ १० ॥

[७]यत्र देशे जलं नास्ति तुषवैस्तु (तुषारश्च) न विद्यते ।
तत्र तोयकथा[८] कार्या वक्तव्यं वा हिमं हिमम् ॥ ११ ॥

दृष्ट्वा तु तं मृतं (गत ?) प्राणं घृतेनाभ्युक्षयेत्ततः ।
स्नापयेत्सर्वतीर्थानि समावाह्य जलाशये ॥ १२ ॥

उद्धरन् (?)[९] वारिणा कुम्भे वराहकथितान्यपि ।
[१०]गयादीनि च तीर्थानि पञ्च[११] पुण्याः शिलोच्चयाः ॥ १३ ॥

कुरुक्षेत्रं च गङ्गां च यमुनां च सरिद्वराम् ।
कौशिकीं चन्द्रभागां[१२] च सर्वपापप्रणाशिनीम् ॥ १४ ॥

भद्रावकाशां सरयूं गण्डकीं [१३]पनसां तथा ।
[१४]वैणवं च वराहं च तीर्थं पिण्डारकं तथा ॥ १५ ॥

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[६] 'तञ्च नित्वा जलाभ्म रसं' इति मातृकायाम् ।

[७] हारलतायां (पृ. १२६) अयमेव श्लोकः आदिपुराणादुद्धृत इति दृश्यते ।

[८] 'तोयं तोयम्' इति वाचोच्चारणम् ।

[९] 'उद्धो' इत्येव मातृकायामेकाक्षर न्यूनं दृश्यते ।

[१०] इत आरभ्य षडर्धाः प्रायः एवमेव शुद्धितत्त्वे (पृ. ३०४), नित्यानन्दपर्वतीयकृत-अन्त्यकर्मदीपके (पृ. २१ ff.), वराहपुराणे (१८७.११४-१२४), श्राद्धविवेके (पृ. ५२), हारलतायां (पृ. १२९), शुद्धिकौमुद्यां (पृ. ११०) च दृश्यन्ते ।

[११] ये च पुण्याः इति शुद्धितत्त्वे (पृ. ३०४), अन्त्यकर्मदीपके (पृ. २१), वराहे (१८७.११४), पितृदयितायां (पृ. ५५) ।

[१२] पयोष्णीमिति वराहे ।

[१३] 'नन्दा भद्रावकाशा च गण्डकी सरयूः' इति अन्त्यकर्मदीपके । 'गण्डकी भद्रनामा च सरयूर्बलदा तथा' इति वराहे ।

[१४] 'भैरवम्' इति अन्त्यकर्मदीपके । 'वनानि नव वाराहे तीर्थे पिण्डारके तथा' इति वराहे ।

पृथिव्यां यानि तीर्थानि सरितः[१५] सागरांस्तथा ।
आवाहयामि तोयेऽस्मिन् मृतस्य (मृतस्सं ?) शुद्धिमाप्नुयात् ॥१६॥

इत्युक्त्वा तत् शिरोदेशे दद्यात्तोयाञ्जलित्रयम् ।
प्रक्षाल्य च तनुं सर्वं पिधाय शुचिवाससि (सा) ॥ १७ ॥

यज्ञोपवीतं तिलकं परिधाप्य ततः परम् ।
विलिख्य (प्य) सर्वगात्राणि चन्दनागरुकर्दमैः ॥ १८ ॥

पृथिवीं यातु[१६] मे घ्राणं यातु मे रसना जलम् ।
चक्षुषी ज्वलनं यातु स्पर्शो यातु च मारुतम् ॥ १९ ॥

शब्द आकाशमभ्येतु मनो वैकारिकं तथा ।
अशुभं वा शुभं वापि मृत्युकाले स्पृशेद्यदि ॥ २० ॥

यं यं चापि स्मरन् विप्राः (प्रः) तत्तत् (तं तं) लोकमवाप्नुयात् ।
ग (गा) रुडानि च रत्नानि वसिष्ठोक्तानि[१७] यानि च ॥ २१ ॥

बौद्धकपिञ्जलो (कापिलको) क्तानि मृत्युकाले न संस्मरेत् ।
गोमयं रक्तगन्धं च रोचना कुष्ठकं तथा ॥ २२ ॥

जीरकं गन्धकं प–सिह्लकं मौक्तिकानि च ।
शम्बूकं बर्हिपत्रं च मृत्युकाले न संस्पृशेत् ॥ २३ ॥

धात्रीफलं मुखे दत्त्वा तुलसी मृत्तिका शिरे ।
अश्वत्थपत्रं हृदये पद्मपुष्पं च पत्रकम् ॥ २४ ॥

मृत्यु काले च संस्पर्शो (संस्पृश्य) स गच्छेद्धरिमन्दिरम् ।
गोपीचन्दनलिप्ताङ्गो यस्तु प्राणान् परित्यजेत् ॥ २५ ॥

यमोऽपि नेक्षितुं शक्तः किं पुनर्यमकिङ्करैः (राः) ।
रुद्राक्षं कुशमूलं वा शालग्रामं च पुस्तकम् ॥ २६ ॥

[१५] 'चत्वारः' इति अन्त्यकर्म॰, वराहे च ।
[१६] 'यातु' इत्येतत् सर्वत्र 'पातु' इति मातृकायां दृश्यते ।
[१७] दुर्निमित्तानि अथवा अन्त्यकाले अस्मर्तव्यतया निर्दिष्टानि इति शेषः ।

स्पृष्ट्वा प्राणान् त्यजेद्यस्तु न गच्छेद्यममन्दिरम् ।
भुक्तान्नं तु त्यजेद्देहं विष्णुलोके वसेच्चिरम् ॥ २७ ॥

दुग्धपानादैन्द्रलोकं तोयपानाच्च वारुणम् ।
पायसान्नं समश्नीयादूगुडं वा मधुनोक्षितम् ॥ २८ ॥

अन्यानि फलमूलानि मृडा (णा) लादीनि यानि च ।
प्राप्यते वैष्णवं (वो) लोकं (को) पिष्टकेऽपि तथैव च ॥ २९ ॥

दाडिमस्य फलं भुक्त्वा घृतं प्राश्य यदा मृतः ।
भवेदा (भुक्त्वा वा ?) भ्रबीजपूरे शिवलोके महीयते ॥ ३० ॥

भक्ष [को] णे कोरदूषाणां शा(खो) टफलभक्षणे ।
[१८]आमिषान्नं दधि मधु ....|.......... ॥ ३१ ॥

भुक्त्वामिषं प्रमादाद्वा पैशाचत्वं (व्रजेन् ?) मृतः ।
शूद्रस्पृष्ट्वाद्य (स्पृष्टादि ?) शूद्रान्नं भुक्त्वा याति रसातलम् ॥३२॥
तदा कुत्सितशब्दं[१९] च म्लेच्छ......तथैव च ।
कटुद्रव्याणि रक्तानि भुक्त्वा स्यान्मरणं भवेत् ॥ ३३ ॥
ब्रह्महत्यामवाप्नोति कूष्माण्डफलभक्षणे ।
आमिषान्नं दधि मधु क्षीराज्यगुडशर्कराम् ॥ ३४ ॥
व्यञ्जनानि सुगन्धीनि शाल्यन्नानि विशेषतः ।
परलोके भवेद्भोगी ब्रह्मलोके महीयते ॥ ३५ ॥
नासाच्छिद्रद्वये वक्त्रे कर्णच्छिद्रद्वयेऽपि च ।
अक्ष्णोः स्वर्णशलाकानि विनिक्षिप्य यथाक्रमम् ॥ ३६ ॥
एको विप्रः समादाय पावकं पुरतो व्रजेत् ।
भुक्तपात्रं गृहीता (त्वा ?)न्यः घृतकुम्भान् तथैव च ॥ ३७ ॥
दाहार्थं दारुभावा (रां)श्च निर्हरेयुर्द्विजातयः ।
न तु शूद्रो वहेद्दारु सर्वाण्यपि द्विजन्मनः ॥ ३८ ॥

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[१८] ३४ श्लोकस्योत्तरार्धः द्रष्टव्यः ।
[१९] कुत्सितशब्दवन्नामयुक्तं भक्ष्यमित्यवगन्तव्यम् ।

गत्वा च कियदध्वानं समुत्सृजेत्प्रयत्नतः ।
स किङ्कराय प्रेताय क्षेत्रपालं च निन्ततः (?) ॥ ३९ ॥

ततो नीत्वा श (वं) तत्र शुचौ देशे निधाय च ।
[२०]'अपहता असुरा रक्षां (सि)' त्रिरेखा च चितौ लिखेत् ॥४०॥

दक्षिणाग्रसुदीर्घां च रेखामभ्युक्ष्य वारिणा ।
दक्षिणाग्रान् कुशांस्तत्र विस्तीर्य तदनन्तरम् ॥ ४१ ॥

[२१]'एहि प्रेत सोम्य' मनस्मृता आराद्युतस्मृतम् (?) ।
शोषकं शेषमत्रा (?) संबोध्य [२२]शवमुद्दिशन् ॥ ४२ ॥

अमुकऋषिगोत्र प्रेत[२३] निर्दिश्य तदनन्तरम् ।
उपतिष्ठतामितीत्युक्त्वा दद्यात्तत्र कुशोपरि ॥ ४३ ॥

पात्रं प्रक्षाल्य तत्तोयं दद्यात्प्रत्यवनेजनम् ।
निरग्निकमपि प्रेतं न दहेत् शूद्रवह्निना ॥ ४४ ॥

शूद्रताश्चाति (तां चैति) पापात्मा भूयश्च शतजन्मनि ।
ज्वलन्तं पावकं हस्ते गृहीत्वा दक्षिणामुखः ॥ ४५ ॥

वामोपवीतिना गच्छन् जपन् मन्त्रं ततः परम् ।
[२४]कृत्वा तु दुष्कृतं कर्म जानता वाप्यजानता ॥ ४६ ॥

मृत्युकालवशं प्राप्य नरं पञ्चत्वमागतम् ।
धर्माधर्मसमायुक्तं लोभमोहसमावृतम् ॥ ४७ ॥

दहेयं सर्वगात्राणि दिव्यान् लोकान् स गच्छतु ।
इति मन्त्रं च संजप्य ब्रह्मणो मुखनिःसृतम् ॥ ४८ ॥

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२०. मन्त्रविशेषोऽयम् । दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२१. दृश्यतां शुद्धितत्त्वे पृ. ४०८ ।
२२. 'शव्यम्' इति मातृकायाम् ।
२३. 'इति' इत्याहार्यम् ।
२४. दृश्यतां श्राद्धविवेके पृ. ५३, हारलतायाम् पृ. १२६., अन्त्यकर्मदीपके पृ. २४-२५., शुद्धितत्त्वे पृ. ३०४., वराहे १८७.१२०-१२१, पितृदयितायां (पृ. ७७)

वराहं (हे ?) गदितं चात्र पुराणेऽपि तथोदितम् ।
कृत्वा प्रदक्षिणं प्रेतं त्रिः कृत्वा च ततः परम् ॥४९॥

[२५]"अस्मात्त्वमसि जातोऽसि तदयं जायते पुनः ।
असौ स्वर्गाय लोकाय स्वाहे" त्युक्त्वा तु साग्निकैः ॥५०॥

निवेशयेच्छिरोदेशे दक्षिणाभिमुखो नवम् ।
निरग्निकं विधिश्चैव सुख(खं)दद्यात्तथा त्रिभिः ॥५१॥

ततः शिरे प्रदातव्य एवं धर्मो न हीयते ।
उपलिप्य शुचौ देशे चितां निर्माय धर्मतः ॥५२॥

गोमयं वर्जयेत्तत्र तथा पाषाणशर्कराम् ।
चतुर्वारं कुशेनैव प्रोक्षयेत् शोधयेन्महीम् ॥५३॥

मण्डलं च ततः कृत्वा अग्निं प्रज्वालयेत्ततः ।
चितिं तु (तिस्तु) त्रिविधो (धा) ज्ञेयः (या) मञ्चश्च
विनि (?) वर्तुलः ॥५४॥

एकैकं दाहयेन्मञ्चे तीर्थे कुर्याच्च वर्तुलम् ।
तथानुगमने कुण्डं चतुरश्रं सुशोभनम् ॥५५॥

शवहस्तप्रमाणेन मञ्चोच्छ्रायः प्रकीर्तितः ।
हस्तेकचरका (?) युक्तप्रस्तारे तु त्रिहस्तकम् ॥५६॥

कदाचिच्चानुगमने चतुर्हस्तं तदा भवेत् ।
कुण्डे त्रिहस्ते आयामे प्रादेशाधिकनिम्नगम् ॥५७॥

पिप्पलाग्नौ चन्दनाग्नौ सरलागरुभिस्तथा ।
शवं दहेत्कुशाग्नौ वा वैष्णवं लोकमाप्नुयात् ॥५८॥

बिल्वाग्नौ वैष्णवं लोकं धातद्या (क्या ?) ग्नौ शिवं व्रजेत् ।
पद्मकाष्ठस्य आम्राग्नौ तथा श्रीपर्णिकस्य वा ॥५९॥

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[२५] तैत्तिरीयारण्यकम् ६.१.१., हारलतायां पृ. १३३., गरुड० उत्तर० ५.४८.

सर्वान् लोकानवाप्नोति माधवाग्नौ[२६] तथैव च ।
पलाशोदुम्बरं सालं शाल्मली बदरी जडा (?) ॥६०॥

वटनीपशमीखर्जूफलीचण्डातकानि[२७] च ।
तथा कुन्दालहिन्तालतिक्तवृक्षाणि यानि च ॥६१॥

चितायां वर्जयेद्यत्नात् केशवं[२८] माधवं तथा ।
मोक्षहानिः पलाशे च पलाशाग्नौ तथैव च ॥६२॥

[२९]कलिकाष्ठे धर्महानिः कुन्दाले[३०] चाप्यधोगतिः ।
उत्तराग्रं शवं कृत्वा सूर्यस्याभिमुखेन तु ॥६३॥

स्थापयेत्स्नापयेत्पश्चाद्गायत्र्यदैवतैरपि ।
सुगन्धेनैव सर्वाङ्गं विलिप्य चन्दनाम्भसा ॥६४॥

घृतेन तिलतैलेन वृक्षनिर्यासकैः सह ।
जिह्वायां कनकं दद्यात् कर्णे वै राजतं स्मृतम् ॥६५॥

मुक्ताफलं तथाक्ष्णोश्च घ्राणे स्याद्राजपट्टकौ ।
नाभौ प्रवालमुद्दिष्टं हस्तगन्धौ (सन्धौ ?) तु स्फाटिकम् ॥६६॥

ताम्रं दद्यात्पादतले तोलार्धं तोलकं च वा ।
राजते कृष्णले द्वे च सुवर्णमथ कृष्णलम् ॥६७॥

अङ्गे चिह्नं न दातव्यं मृत्युकाले तथा शवे ।
स्वर्गाद्भ्रष्टो भवेदाशु चिह्नं दृष्ट्वा न संशयः ॥६८॥

देवचिह्नं ददेदङ्गे[३१] पार्श्वतो हृदयेऽपि च ।
शङ्खाद्यस्त्राणि चिह्नानि देवत्वं पातितात् क्षणात् ॥६९॥

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[२६] मधुकवृक्षः ।
[२७] करवीरः ।
[२८] पुन्नागः ।
[२९] विभीतकः ।
[३०] कुन्दरः ।
[३१] 'दद्यात्' इत्यस्य स्थाने ।

मधुपर्कानन्तरतो यदि प्राणोऽपि वर्तते ।
कृच्छ्रेणापि विशुद्धिः स्याद्वृद्धेऽपि तिलकाञ्चनम् ॥७०॥

दद्याद्भोजं समेतेन अथवा त्रिमधुं पिबेत् ।
न दद्याद्विधवायाश्च ब्राह्मण्याश्च विशेषतः ॥७१॥

यावत्संवत्सरं चैव तावन्मत्स्यं न दापयेत् ।
चतुर्थदिवसे साद्धे (श्राद्धे ?) साग्निकैः सामिषं चरेत् ॥७२॥

निरामिषं निरग्नेश्च कर्तव्यः सुसमाहितः ।
यावद्दशाहपर्यन्तं तिक्तान्नं परिवर्जयेत् ॥७३॥

अक्षारलवणस्यान्नं कुर्याद्भोजनमत्सरम्[३२] ।
महागुरुनिपाते तु सशिखं वपनं चरेत् ॥७४॥

प्रयागे च महातीर्थे दशाहे सार्ववर्णिकैः ।
द्वादशाहे च संप्राप्ते प्रकुर्यात्कुलपूजनम् ।
त्रयोदशाह्नि शयनं कुर्यादामिषभोजनम् ॥७५॥

॥ इति मत्स्यपुराणेरत्ते (न्त्ये) ष्टिविधौ……॥३२॥

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[३२] अच्छलमित्यर्थः ।

श्रीभगवानुवाच—

[1]चतुर्थं दिवसं कर्म वक्ष्येऽहं सार्ववर्णिकम् ।
यावत्त्रिरात्रपर्यन्तं केशान्नैव प्रसाधयेत् ॥ १ ॥

चतुर्थेह्ने (र्थाह्नः ?) उषःकाले तृणैर्दन्तं विशोधयेत् ।
प्रसाधयेत्ततः केशान् शिखाबन्धं विमोचयेत ॥ २ ॥

ब्राह्मणान् तिलतैलेन स्नापयेच्चाभिरूक्षयेत् ।
शतं वापि तदर्द्धं वा पञ्चविंशति (:) द्वादश[म्] ॥ ३ ॥

अवश्यमेव कर्तव्यं प्रेतस्यास्य परं हितम् ।
अग्निं श्राद्धं समाप्येतदस्थिसञ्चयनं चरेत् ॥ ४ ॥

यागान्तेऽस्थीनि गङ्गायां महातीर्थे च निक्षिपेत् ।
वक्ष्यमाणविधानेन भूतेशं प्रति पूजयेत् ॥ ५ ॥

त्र्यम्बकेन च मन्त्रेण वारिकुम्भे विशेषतः ।
उत्तराभिमुखो भूत्वा द्विहस्तो पिण्डिकोपरि ॥ ६ ॥

वामोपवीतिना पूजा कर्तव्या भूतिमिच्छता ।
श्मशानस्योत्तरे भागे……[2]शच्चे तृणासने ॥ ७ ॥

न पञ्चदेवता पूजा (जां) भूतशुद्धिं न चाचरेत् ।
न तैजसार्धं कुर्वीत विकिरान्न विकीरयेत् (?) ॥ ८ ॥

उत्तरादिक्रमेणैव महाकालं च भृङ्गिणम् ।
नन्दिनं च गणेशाख्यं प्रतिद्वारेषु पूजयेत ॥ ९ ॥

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१. अत्र १-११ श्लोका लण्डन् कोश एव सन्ति ।
२. 'उपविशेच्च' इति स्यात् ।

मध्ये आधारशक्तिञ्च अनन्तं पृथिवीं यजेत् ।
साङ्गोपाङ्गं तु संपूज्य ध्यायेद्देवं[३] महेश्वरम् ॥ १० ॥

ऊर्द्ध्ववक्त्रं च जटिलं द्विभुजं रक्तवाससम् ॥ ११ ॥

रक्तवर्णं भस्मयुतं नागयज्ञोपवीतिनम् ।
भैरवाष्टकसंयुक्तं चन्द्रार्धकृतशेखरम् ॥ १२ ॥

त्रिणेत्रं शूलडमरुधरं व्याघ्राजिनाम्बरम् ।
सर्वल[४]क्षणसंपन्नं दुर्निरीक्षं सुरासुरैः ॥ १३ ॥

असिताङ्गादिकान् तत्र यज्ञादींश्च प्रपूजयेत् ।
ततः क्रव्यादमुख्येभ्यः[५] पूजयेद्रक्तचन्दनैः ॥ १४ ॥

न बिल्वपत्रैः कल्हारैर्न तुलस्या कदाचन ।
करवीरैर्न पद्मैश्च नार्चयेदत्र शङ्करम् ॥ १५ ॥

मन्दारैः कुरवकैः शालैः तथा धुत्तूरकैर[६]पि ।
श्वेतभाण्डैर्हयारिश्च (?) द्युता (?) शोकगणैरपि ॥ १६ ॥

नमो नम इति मन्त्रेण नमः शिवायेति तथा ।
नोच्चरेत् प्रणवं तत्र तथा तैर्मातृकैरपि (?) ॥ १७ ॥

पायसं चाष्टधा कृत्वा मृत्पात्रे विनिवेदयेत् ।
पाद्यमर्घ्यं ततो दद्यात् तथा चाचमनीयकम् ॥ १८ ॥

चरौ पूर्वादितः स्थाप्य (?) पालिका चाष्ट एव हि ।
लाजापूर्णं तथैकं तु द्वितीयं पिष्टकान्वितम् ॥ १९ ॥

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३. एतदन्तं लण्डन्कोश एव वर्तते ।

४. स्व. म. अत्र पङ्क्तिः भूयसा लुप्ता ।

५. 'क्रव्यादाय नमस्तुभ्यम्' इति शुद्धिकौमुदी पृ. ११६.

६. स्व. म. अत्र पङ्क्तिः प्रायो लुप्ता । लण्डनकोशे 'धूमरकैः' इति।

पञ्चमं फलसमृद्धं[७] षष्ठं च व्रीहिसम्भृतम् ।
सप्तमं तिलपिष्टैश्च[८] गुडपूर्णं[९] तथाष्टमम् ॥ २० ॥

अष्टौ दीपाः प्रदातव्याः अष्टौ नागाः सुशोभनाः ।
तोरणैकं खाग (?) यष्टिमयं[१०] वंशमयं च वा ॥ २१ ॥

[११]नैवेद्यं चाष्टधा कुर्यात् कृताञ्जलिरिदं पठेत् ।
[१२]प्रेतस्यास्य शुभान् लोकान् प्रयच्छतेति शाश्वतान् ॥ २२ ॥

अस्माकमायुरारोग्यं सुखं च ददताम्बरम् ।
श्मशानस्योत्तरे भागे प्रेतस्य मस्तकोपरि ॥ २३ ॥

शुचौ देशे काष्ठपंक्ति[१३]हस्तमानं निवेशयेत् ।
क्षीरिवृक्षसमुद्भूते सहकारेऽथवा पुनः ।
प्रस्तरे पीतवस्त्रं च प्रेतस्यास्थीनि विन्यसेत् ॥ २४ ॥

रागाय (?) इति जप्त्वाथ उत्तरादि दिशः[१४] क्रमात् ।
तोयेनाभ्युक्ष्य प्रथमं दुग्धेन सेचयेत्ततः ॥२५॥

गन्धोदकेन क्षीरेण[१५] सर्षपैश्च प्रमार्जयेत् ।
[१६]पलाशवृन्तखण्डेन परिवृत्य क्षालयेत् (?) ॥२६॥

पञ्चगव्येन चाज्येन सेचयेत्तदनन्तरम् ।
जङ्घाजान्वस्थीनि ततः हृदयास्थि ततः परम् ॥२७॥

बाह्वोरस्थीनि च ततः शिरोजं परिकल्पयेत् ।
स्त्रीपक्षे च क्रमस्तत्र पूर्वभागे च वै शिरः ॥२८॥

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[७] ल. फलमूलाद्यं [८] ल. तिलसंमिश्रं ।
[९] ल. गुडखण्डं । [१०] ल. °मथ ।
[११] श्राद्धविवेके अष्टाङ्गबलिरुद्दिष्टः । अत्राष्टधाकरणं तदनुवादोऽपि स्यात्, दृश्यतां पृ. ६३; पराशरगृह्यसूत्रे पृ. ५२५.
[१२] अन्त्यकर्मदीपके पृ. ३६; शुद्धिकौमुदी पृ. १४६-१४८.
[१३] ल. पङ्क्त्यां [१४] ल. ततः ।
[१५] ल. गौरेण [१६] स्व. म. अर्धमिदं प्रायोः लुप्तम् ।

पश्चिमे तु भवेत् स्त्रीणामेवं धर्मो न हीयते ।
यथाक्रमेण संस्थाप्य चन्दनेन विलेपयेत् ॥२९॥

दुग्धेनाभ्युक्ष्य गन्धेन पुष्पं दद्याद् भूषाञ्चितम् (?) ।
[17]वस्त्रेणाच्छाद्यालङ्कुर्याद्दक्षिणाभिमुखेन तु ॥३०॥

पद्मषण्डात् ततः पङ्कं गृहीत्वा वा तथोत्पलात् ।
मातुलङ्गद्वयमानं लेपयेच्च तदुपरि[18] ॥३१॥

ततश्च गोमयं दद्यात् स्त्रीपक्षे तु विवर्जयेत् ।
ततःकुण्ड[19] अवटं परिपूरयेत् ॥३२॥

अभ्यर्च्य बान्धवैस्तत्र परितोऽस्य यथाविधि ।
क्षालयेन्मातुलङ्गैश्च गन्धतोयैः प्रसेचयेत् ॥३३॥

[20]वारिणा तापानियाच्च(?) शुष्के तस्मिन्निधापयेत् ।
शाद्वले तरुमूले च सप्ताहं स्थापयेत्ततः ॥३४॥

तस्मात् पत्रादिना विप्रा पङ्कादौ यदि शक्यते ।
दिवामृतस्य दिवसे रात्रौ रात्रिमृतस्य च ॥
स्त्रीणां रात्रौ विशेषोऽयमुत्थाय दक्षिणामुखः ॥३५॥

[21]कुण्डतीर्थे सूर्यमुखः समुद्रे दक्षिणामुखः ।
पश्चिमं ब्रह्मपुत्रे तु पवनाशामुखेन तु ॥३६॥

[22]पञ्चरत्नान्वितं कृत्वा गन्धचन्दनचर्चितम् ।
[23]मृदः पिण्डे तु संस्थाप्य पलला[24]भ्यन्तरेऽपि वा ॥३७॥

नमो नारायणायेति स्वाहेत्युक्त्वा विनिक्षिपेत् ।
ततः कृताञ्जलिर्भूत्वा मन्त्रमेतमुदीरयेत् ॥३८॥

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[17] ल. °णाच्छादनं कुर्यात् ।
[18] ल. वस्ततोपरि ।
[19] ल. कुण्डविले वाने इति ।
[20] स्व. म. इतोऽप्यशुद्धतरः पादः ।
[21] स्व. म. कुण्डे ।
[22] स्व. म. चत्वार्यक्षराणि लुप्तानि ।
[23] ल. मृत° ।
[24] ल. पलाश° ।

[२५]नारायण परं धाम संसारात्त्राहि मां विभो ।
[२६]गृह्णास्थि [२७]चामृतीकृत्य [२८]यावच्चन्द्रार्कतारकाः ॥ ३९॥

[२९]असगोत्रस्य शूद्रस्य नैवास्थिग्रहणं द्विजः ।
कृत्वा पराकैः[३०] शुद्धः स्याद् वेतनी (?)[३१] द्विगुणं चरेत् ॥४०॥

चान्द्रायनं तु शूद्रस्य अन्त्यजे तु चतुर्गुणम् ।
यथाकर्षुः भवेद् विप्रा अस्थिसञ्चयनस्य च ॥ ४१ ॥

अतिरिक्तेऽपि हीने वा हीनाङ्गे विकलीभवेत् ।
स्त्रीकर्षुः वर्त्तुलः कार्यो द्वादशाङ्गुलविस्तृतः ॥ ४२ ॥

पुंसस्तु धनुषाकारश्चतुरङ्गुलविस्तृतः ।
चतुर्दशाङ्गुलायामो निम्नः सप्ताङ्गुलः स्मृतः ॥ ४३ ॥

अष्टाङ्गुलायतः कार्यो निम्नः स चतुरङ्गुलः ।
विस्तराद् द्व्यङ्गुलः कार्यः कुमारकर्षुरीरितः ॥ ४४ ॥

आद्वादशाब्दं कन्यायाः कार्यः कर्षुः षडङ्गुलः ।
[३२]निम्नश्च त्र्यङ्गुलश्चैवं शर्करादिविवर्जितः ॥ ४५ ॥

अत्रैकस्यां चितायां तु दह्यते चानुगामिनी ।
कर्षुरेको भवेत्तत्र दम्पत्योरस्थिसञ्चये ॥ ४६ ॥

सा चेत् पृथक्चितायां तु नैकः कर्षुः प्रशस्यते ।
[३३]कक्षगर्भो भवेत्कर्षुरस्थि चैकत्र सञ्चयेत् ॥ ४७ ॥

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२५. स्व. म. नारायणपदं लुप्तम् ।
२६. गृहाणेत्यर्थे ।
२७. स्व. म. °तु ।
२८. स्व. म. चामृत·········ल. चामृभीकृत्य ।
२९. स्व. म. ग्रन्थपातः ।
३०. असगोत्रस्य द्विजस्य तथा शूद्रस्य चेत्युभयनिर्देशः ।
३१. पराको व्रतविशेषः ।
३२. ल. निम्नचतुर्गुणैरेव ।
३३. ल. पद्मगर्भः ।

श्राद्धीयद्रव्यमेकत्र स्थाल्यां पचनमेव हि ।
मन्यते वामभागे तु प्रेतस्यास्य हितं भवेत् ॥ ४८ ॥

ब्राह्मणेन न कर्तव्यं शूद्रस्यैवोर्ध्वदेहिकम् ।
शूद्रेण ब्राह्मणस्यैव मृते सांवत्सरात् क्वचित् ॥ ४९ ॥

[३४]असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान् ।
प्रथमेऽहनि यो दद्यात् स दशाहं समापयेत् ॥ ५० ॥

शिरसो वह्निना योगो येनाकारि सुतादिना ।
स एव तु[३५] दशाहानि प्रेतपिण्डं समापयेत् ॥ ५१ ॥

औरसानामभावे तु यद्यन्योऽप्यस्थिसञ्चयम् ।
कार्यं दाशाहिकं तेन नौरसेन कदाचन ॥ ५२ ॥

[३६]ज्येष्ठाभावे कनिष्ठो वा पिण्डं दद्याद्दशाहिकम् ।
समागतो यदा ज्येष्ठः शेषमेव समापयेत् ॥ ५३ ॥

रोगस्थे च व्रतस्थे च योगमार्गं गतेऽपि च ।
गलद्व्रणोऽपि कुर्वीत प्रेतकार्यं दशाहिकम् ॥ ५४ ॥

ज्येष्ठे सति विद्यमाने न कनिष्ठः क्रियां चरेत् ।
ततो दशाहमारभ्य यावदब्दं न पूर्यते ।
अष्टाहान्ते च पक्षान्ते मासान्ते चाथ मुण्डनम् ॥ ५५ ॥

यत्फलं समवाप्नोति प्रयागे मुण्डने कृते ।
तत्फलं समवाप्नोति प्रेताब्दे मुण्डने कृते ॥ ५६ ॥

पितर्युपरते चैव ज्येष्ठभ्रातरि मातरि ।
पितृव्ये पत्नीवर्गे[३७] च मुण्डनात् स्वर्गमाप्नुयात् ॥ ५७ ॥

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[३४] हारलता पृ. १७२; अन्त्यकर्मदीपके पृ. ४२; (आश्वलायनगृह्यपरिशिष्टादुद्धृतम्); मदनपारिजाते च पृ. ४००-४०१.

[३५] स्व. म. एवं तु । [३६] दृश्यतां मदनपारिजाते पृ. ४००-४०१.

[३७] स्व. म. मार्गे ।

विशिखं मुण्डनं कुर्यात् प्रयागे सशिखं स्मृतम् ।
यावन्तः केशपाशाश्च निपतन्ति महीतले ॥
तावत्कालं वसेत्स्वर्गे विधिवन्मुण्डनात्ततः ॥ ५८ ॥

न मुण्डयति यो मोहात् प्राप्तकालो नराधमः ।
स पापो नरकं याति तिर्यग्योनौ च जायते ॥ ५९ ॥

महातीर्थे तु संप्राप्ते महागुरुनिपातने ।
न मुण्डयति यो मुण्डं शूकरत्वं स गच्छति ॥ ६० ॥

देवकार्याणि कृत्वा वै[३८] पैतृकं च विधानतः[३९] ।
अप्सु क्षिपामि केशांश्च पितृणामपि तृप्तये ॥ ६१ ॥

चतुर्थदिवसं यावत् दद्यात् पिण्डं जलान्तिके ।
आर्द्रेण वाससा तत्र शुष्कवस्त्रेण चान्यतः ॥ ६२ ॥

प्रत्यहं तर्पणं कुर्यात् सकृत् सिद्धैश्च (?) बान्धवैः ।
असकृद्गुरुपक्षे च असकृद्दक्षिणामुखः ॥ ६३ ॥

वामभागे तु प्रेतस्य पचेदन्नं समाहितः ।
निरग्निर्बान्धवोऽन्यश्च यथास्नानं न जायते ॥ ६४ ॥

आमान्नैर्वैश्यशूद्रैश्च तथा सन्न्यासिनामपि ।
न पिण्डं विस्तृतं कुर्यात् सुदृढं तिलगर्भकम् ॥ ६५ ॥

यज्जातीयस्तस्य धान्यं तण्डुलं तस्य एव हि ।
गोधूमैर्वाथ नीवारैः सक्तुभिर्वापि निर्वपेत् ॥ ६६ ।'

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[३८] ल. संपाद्य ।

[३९] ल. अत्र द्वौ अधिकौ श्लोकौ—

कृताञ्जलिपुटो भूत्वा इमं मन्त्रमुदीरयेत् ।
साक्षिणः सन्तु मे देवा विधिवन्मुण्डने मम ॥
पितरः तृप्तिमायान्तु मुण्डनेन विधानतः ।
आपो नारायणः प्रोक्तः आपो वै ब्रह्मणः सुतः ॥

क्षीराज्यं च गुडमधु प्रेतपिण्डे विवर्जयेत् ।
बिल्वामलकखर्जूरपनसाम्रफलानि च ॥ ६७ ॥

क्षीरस्य वर्जनं[४०] पिण्डे कपिलायाश्च तत्स्मृतम् ।
यावत् संवत्सरं नैव तावत् क्षीरं न दापयेत् ॥ ६८ ॥

मांसत्यागी ब्रह्मचारी विधवाब्राह्मणीषु च ।
तेषां संवत्सरं यावत् तावन्मांसं न दापयेत् ॥ ६९ ॥

साग्निकस्याग्निश्राद्धेऽपि मत्स्यमांसं न दापयेत्[४१] ।
निरग्निस्तु न प्रदद्यात् स्त्रीश्राद्ध उभयोरपि ॥ ७० ॥

वर्जयेत्तैजसं पात्रं शस्यते त्वश्म मृन्मयम् ।
सम्भवे रौप्यवैद्ये(?)वा[४२] न ताम्रं योजयेत्क्वचित् ॥७१॥

श्वेतशावलयोरन्नं द्विवारपूर्वपूरक(?)म् ।
प्रेतपादा (?)[४३] श्रपयित्वा प्रेतपिण्डं प्रदापयेत् ॥ ७२ ॥

प्रेतोपकरणैः सार्द्धं तदत्रैव नियोजयेत् ।
प्रेतस्य वामभागे तु प्रदद्याद्दर्भवर्जितम् ॥ ७३ ॥

विना जलेन प्रेतस्य शरावं नैव पूरयेत् ।
तस्याञ्जलित्रयं दद्यान्मृताहदिवसावधि ॥ ७४ ॥

पिण्डान्तिकाग्निभागे च दद्याद्दामसवारकैः[४४] (?) ।
कायतीर्थे[४५] जलं दत्वा [४६]सकृदेव जलं स्पृशेत् ॥ ७५ ॥

त्रिरात्रेण क्रिया यस्य तद्दिने वा समापयेत् ।
आदौ षडञ्जलीन् दद्यात्ततः पञ्चदशाञ्जलीन् ॥
तृतीये तु चतुस्त्रिंशदञ्जलीनां यथाविधि ॥ ७६ ॥

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[४०] ल. यज्जातीयस्य धान्यस्य ।
[४१] स्व. म. °नात् ल. निवेदयेत् ।
[४२] वार्क्षे इति स्यात् ।
[४३] स्व. म. °द्दामवारकैः ।
[४४] पात्रे इति स्यात् ।
[४५] स्व. म. °तीर्थेन ।
[४६] ल. दद्यात् ।

मुहूर्त्तानन्तरं स्नानं यावत् स्यात् त्रिमुहूर्त्तकम् ।
न मध्याह्ने न सायाह्ने न च रात्रौ विधीयते ॥ ७७ ॥
प्रेतश्राद्धं मासि मासि दशाहे वत्सरावधि ।
स्नानं कुर्यात् सचेलं तु आचम्य च हरिं स्मरेत् ॥ ७८ ॥
उत्थानगतवस्तूनि क्षालयेत् प्रोक्षयेत्ततः ।
यावद्दशाहपर्यन्तं तिक्तान्नं मधुरं घृतम् ॥ ७९ ॥
अत्युष्णान्नं न भोक्तव्यं पिप्पलीशृङ्गवेरकम् ।
अश्मपात्रे च सौवर्णे राजते नैव भोजयेत् ।
वृक्षपात्रे सोमपात्रे (?) जलजानां तथैव च ॥ ८० ॥
प्रशस्तं कदलीपत्र[47]मथवा कदलीत्वचम् ।
जलं प्रविश्य शोकार्त्तो[48] जलमालोडयेत्त्रिभिः ॥ ८१ ॥
[49]मध्यमाङ्गुष्ठकाभ्यान्तत् (?) स्नाने मज्जनमाचरेत् ।
त्रिःकुर्याद्गुरुपक्षे च सकृदन्यत्र शस्यते[50] ॥ ८२ ॥
उदकं करिष्याम इति भार्यायाः सोदरेण तु[51] ।
कुरुध्वमिति वक्तव्यं पुनरस्य[52] शत (?) इत्यपि ॥ ८३ ॥
वर्ष प्रेतं समाभाष्य[53] स्नानं कुर्यादनन्तरम् ।
श्यालाभावे श्यालपुत्रस्तत्पुत्रोऽपि विशिष्यते ॥ ८४ ॥
तदभावेऽपि तत्पुत्रस्तदभावे च योषितः ।
पुत्राभावेऽपि स्यात् पत्नी तदभावेऽपि सोदरः ॥ ८५ ॥

[47] ल. ०पात्रम् ।
[48] ल. ०र्त्तैः ।
[49] ल. सव्यनामा० ।
[50] ल. सकृदन्या विधीयते ।
[51] ल. सोदरैरपि ।
[52] ल. ०स्या ।
[53] ल. ०ष्यं ।

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अभावे भ्रातृपुत्रोऽपि तत्पुत्रोऽपि विशिष्यते ।
पुत्रे[५४] संविद्यमानेऽपि[५५] न त्वन्यः कारयेत्स्वधाम् ॥ ८६ ॥

अपुत्रस्य च या पुत्री सापि पिण्डप्रदा भवेत् ।
पुत्रा कुर्वन्ति प्रेतस्य क्षत्रविट्शूद्रयोनयः ॥ ८७ ॥

[५६]……ह्यपुत्रेभ्यो न ददाति कदाचन ।
औरसो ज्येष्ठपुत्रो यः स पुत्रेषु क्रियां चरेत् ॥ ८८ ॥

पुत्राभावे ज्येष्ठ[५७]पुत्री तदभावे सधर्म्मिणी ।
तस्या अभावे भ्रातापि कन्यायास्तनयो न चेत् ॥
तदभावे पिता कुर्यान्मातापि तदभावतः ॥ ८९ ॥

तदभावे मातुलोऽपि [५८]भागिनेयोऽपि तं विना ।
भूतेशस्य च पूजायां दक्षिणाशामुखो भवेत् ॥ ९० ॥

श्राद्धीयानि च द्रव्याणि पक्वपात्रेषु सम्पचेत् ।
शिलायां चूर्णयेत्सर्वमस्थिसञ्चयनं चरेत् ॥ ९१ ॥

व्यक्तनाम लिखेत्तत्र श्मशानाङ्गारकेन च ।
[५९]……………हरिं स्मृत्वाम्भसि क्षिपेत् ॥ ९२ ॥

प्रेतस्य बहुशो दाहाद् यद्यस्थि न हि लभ्यते ।
तन्मानशर्करास्तत्र गृह्णीयादस्थिसञ्चये ॥ ९३ ॥

[६०]विदेशमरणादस्य यद्यस्थि न च लभ्यते ।
तन्मानशर्करास्तत्र गृह्णीयादस्थिसञ्चये ॥ ९४ ॥

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[५४] ल. °षु ।

[५५] °मानेषु ।

[५६] ल. स च दसन्यः ।

[५७] ल. ह्येषु ।

[५८] एवं यत्र यत्र पादो वा पादभागो वा स्व. म. कोशे लुप्तः, ल. कोश उपलभ्यत स ल. कोशादुद्धृतः ।

[५९] स्व. म. ल. उभयत्र पादं लुप्तम् ।

[६०] इत आरभ्य श्लोकाः ९१– यावद् हारलतायामुपलभ्यन्ते । तथा दृश्यन्तां पितृदयिता पृ. ७७, अन्त्यकर्मदीपकम् पृ. ३०, श्राद्धविवेकः पृ. ६५, शुद्धितत्त्वम् पृ. ३०९ ।

………… यद्यस्थि न च लभ्यते ।
दाहयेत् कुशपत्रं च द्वादशाङ्गुलमानतः ॥ ९५ ॥

पित्रोश्च दाहो (?) विज्ञेयः पालासैश्च सवृन्दकैः ।
वेष्टयित्वा यथास्थानं मृगचर्मेण (?)[६१] वेष्टयेत् ॥ ९६ ॥

[६२]लेपयेद् यवचूर्णेन ऊर्णासूत्रैश्च वेष्टयेत् ।
चत्वारिंशत् शिरोदेशे ग्रीवायां च तथा दश ॥ ९७ ॥

उरःस्थाने न्यसेत् त्रिंशदुदरे विंशतिं न्यसेत् ।
पञ्च स्युः[६३] दक्षिणे भुजे वामेंप्येवं विधीयते ॥ ९८ ॥

अङ्गुलिषु तथैकैकं गुण्ठयेत् सर्वतस्तनौ ।
दक्षिणे चरणे[६४] त्रीणि त्रीनि वामे ततो न्यसेत् ॥ ९९ ॥

शिश्ने देयानि चत्वारि पञ्च स्युः[६५] दक्षिणोरके ।
वामोरावपि पञ्च स्युर्विन्यसेदपि नान्यथा ॥१००॥

न्यसेज्जानुनोर्जङ्घयोर्क्रमात पञ्च दशच्छदान् ।
पादाङ्गुलिषु चैकैकमेवं निर्माय पुत्तलीम् ॥१०१॥

शतत्रयं षष्ट्यधिकपत्राणि ब्राह्मणस्य तु ।
गुरुपक्षे तु तज्ज्ञेयं तदर्धं ब्राह्मणेषु च ॥१०२॥

शतद्वयं क्षत्रियस्य वैश्ये सार्द्धशतं भवेत् ।
अष्टोत्तरशतं ग्राह्यं शूद्रस्य तु विशेषतः ॥१०३॥

अभावे कृष्णलस्यैव पत्राण्यपि नियोजयेत् ।
केवलं वा कुशेनापि गुरुपक्षेऽनलेन तु ॥१०४॥

[६१] ल. चूर्णैश्च ।

[६२] ल. पञ्चाशत् ।

[६३] ल. वृषणे ।

[६४] ल. पञ्चाशत् ।

[६५] दृश्यतां हारलता पृ. १४२, पितृदयिता पृ. ७७, अन्त्यकर्मदीपके पृ. ३०, श्राद्धविवेके पृ. ६७, शुद्धितत्त्वे पृ. ३०६ ।

घृतेन दाहयेत् प्राज्ञः शरपत्रैश्च दाहयेत् ।
कुशाद्यभावे विज्ञेयं द्विजातीयैश्च[६६] चर्मणा ॥१०५॥

अभावे कृष्णसारस्य गव्यस्य (?) च विशेषतः ।
पत्रार्धं विन्यसेत्तत्र पृथङ्न्यासविधिं शृणु ॥१०६॥

शीर्षे विंशति पत्राणि बाह्वोश्चापि च वै दश ।
वक्षःस्थले षोडशं तु उदरे तुर्यमेव हि ॥१०७॥

अष्टावष्टौ पादयुगं पञ्च पञ्च तथाङ्गुलीः ।
कराङ्गुलिषु चैकैकं तुर्यपत्रैस्तु वै मुखम् ॥१०८॥

पञ्चविंशतिभिर्गुह्यं तद्वत् कटावुदाहृतम् ।
त्रिंशत्पत्रैः पृष्ठभागं विज्ञेयं विप्रमात्रके ॥१०९॥

वैश्ये शतं तु यत् प्रोक्तं तत्रायं च विधिक्रमः ।
षोडशैश्च शिरः ख्यातं तुर्यापत्रैस्तु वै मुखम् ॥११०॥

द्वादशभिर्हृदि स्थानमष्टपत्रैस्तु वै कटिः ।
अष्टावष्टौ पादयुग्ममुदरं तुर्यपत्रकैः ॥१११॥

पादयुग्मं दशभिश्च पञ्च पञ्च दशाङ्गुलीः ।
दशभिः करमित्याहुर्वैश्यवत् शूद्रकेऽपि च ॥११२॥

अधिकाष्टौ च वृषणे षष्ठे द्वे[६७] वृषणेऽपि च ।
पञ्चाशदपि स्त्रीपक्षे तत्रापि च विधिं शृणु ॥
दशभिश्च शिरः प्रोक्तं पञ्च पञ्च भुजद्वये ॥११३॥
तुर्यं तुर्यं भवेत् पादावष्टाभिरुदरं भवेत् ।
तुर्येण च मुखं ज्ञेयमुपस्थे चैवमेव हि ॥११४॥
वेष्टयेत् शरपत्रैश्च गोमयेन प्रलेपयेत् ।
मातृकाम्विन्यसेद्देहे स्त्रीशूद्राणां नमोन्तकम् ॥११५॥

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[६६] स्व. म.………… ०यस्य ।

[६७] स्व. म. षष्ठोह० ।

पर्णदाहानन्तरं च यद्यस्थीनि क्वचिल्लभेत् ।
पुनर्दाहश्चितायां तु ब्राह्मणस्य विधीयते ॥११६॥

मातापित्रोः कृत्रिमे च शवदाहे स्वहस्तकम् ।
कर्त्तुर्दक्षिणहस्ते च कुर्यात् कुशमयं शवम् ॥११७॥

त्रिशुक्लदिवसे चैव आषाढे माधवेऽपि वा ।
निवेशयेच्चितायां च शवधर्मेण दाहयेत् ॥११८॥

अस्थिसञ्चयनं नास्ति श्मशाने देवतार्चनम् ।
समर्पयेत् त्रिरात्रेण एष धर्मो न हीयते ॥११९॥

दग्धे पलाशपुरुषे जीवन्नायाति चेत् पुमान् ।
अग्न्याधानं विनिर्वर्त्त्य नित्यहोमं समाप्य च ॥१२०॥

तमन्वालभ्यकुर्वीत प्रसृतं च घृताहुतीः ।
अग्न्याधानाद्[68] नाम वीशेयत्[69] (?) शेषं कर्म समापयेत् ॥१२१॥

प्रदद्यात् काञ्चनं धेनुं दक्षिणां सतिलं घृतम् ।
शान्तिं कुर्वीत यज्ञान्ते शान्त्या चोत्पवनेन च ॥१२२॥

ब्राह्मणान् भोजयेत् शक्त्या तेन जीवति मानवः ।
यदा तु साग्निको दैवात् पतितो निधनं गतः ॥१२३॥

पुत्रो वा तस्य भ्राता वा प्रायश्चित्तं समाचरेत् ।
ततस्तस्य क्रियां कुर्यात्तं दहेल्लौकिकाग्निना ॥१२४॥

इति स्वरूपमत्स्यपुराणे षट्पादकार्यासाहस्रे[70] अस्थिसञ्चयनपर्णदाहविधौ
त्रयस्त्रिशत्तमोऽध्यायः ॥ ३३ ॥

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[68] स्व. म. अध्यानाद् ल. अध्यानद् ।
[69] 'आयुषेष्टिम्' इति स्यात् ; सैवोष्ठि ग्रन्थान्तरेष्वत्र विहिता ।
[70] ल. नास्ति ।

APPENDIX—1

EXTRACTS IN GARUḌAPURĀṆA FROM WORKS ON DHARMA—YĀJÑAVALKYASMṚTI AND PARĀŚARASMṚTI COMPARED WITH THEIR RESPECTIVE SOURCES.

GP.	YĀJ.
Ch. 93	Ācāra, Upodghāta (Prakaraṇa 1). pp. 2-4
v. 3a	2a
3b	3a
4a	3b
4b	4
5	
6	5
7	6
इष्टाचारो दमोऽहिंसा दानं स्वाध्यायकर्म च । अयञ्च परमो धर्मो यद्योगेनात्मदर्शनम् ॥ 8	इज्याचारदमाहिंसा दानस्वाध्याय कर्मणाम् । अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥ 8
चत्वारो वेदधर्मज्ञाः परास्त्रैविद्यमेव वा । सब्रते यत्स्वधर्मः स्याद् देवाराध्यात्मवित्तमः ॥ 9	चत्वारो वेदधर्मज्ञाः पर्षत्त्रैविद्यमेव वा । सा ब्रूते यं स धर्मः स्यादेको वाऽध्यात्मवित्तमः ॥ 9
	Brahmacāri (Pra. 2) pp. 4-13
10	10
11	11
12	12
13	13
Ch. 94	
1	14
2	15
3	16
4	17

	GP.	YĀJ	
	5	18	
	6	19	
मुखानि	7	20	खानि
	8	21	
	9	22	
	10	23	
	11	24	
	12	25	
	13	26	
सर्वं, अस्य, अपरान्	14	27	लब्धं, तस्य, आचरेत्
	15	29	
	16	30	
	17	31	
	18	32	
मधु मांसं तथा स्विन्नं इत्यादि परिवर्जयेत्	19a	33	मधुमांसाञ्जनोच्छिष्ट-शुक्तस्त्रीप्राणिहिंसनम् । भास्करालोकनाश्लील-परिवादादि वर्जयेत् ॥
	19b, 20a, 20b, 21a,	34a, 34b, 35a, 35b.	
	21b, 22a	36	
	22b, 23a	37	
	23b, c	38	
	24, 25, 26,	39, 40, 41.	
यजुः साम पठेत्तद्वदथर्वाङ्गिरसं द्विजः । सन्तर्पयेत् पितॄन्देवान्सोऽन्वहं हि घृतामृतैः ॥	27	42-44	यजूंषि शक्तितोऽधीते योऽन्वहं घृतामृतैः । प्रीणाति देवानाज्येन मधुना च पितॄंस्तथा ॥ स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत् । सामामि तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ॥ मेदसा तर्पयेद् देवानथर्वाङ्गिरसः पठन् । पितॄंश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः ॥
वेदवाक्यं पुराणञ्च नाराशंसीश्च गाथिकाः ।			वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः ।

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इतिहासांस्तथा वेदान्- योऽधीते शक्तितोऽन्वहम् ।।	28	45	इतिहासांस्तथा विद्याः शक्त्याधीते हि योऽन्वहम ।।
सन्तर्पयेत्पितॄन्देवान् मांसक्षीरौदनादिभिः ।		46	मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् । करोति तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा ।।
ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः ।।	29	47a	ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः ।
	30a	47b	
भूमिदानस्य तपसः स्वाध्यायफलभाग् द्विजः	30b	48	त्रिर्वित्तपूर्णपृथिवीदानस्य फलमश्नुते । तपसश्च परस्येह नित्यस्वाध्यायवान्द्विजः ।।
तद्भावे	31	49	तदभावे.
साधयेत्	32	50	साधयन्
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गुरवे च धनं दत्त्वा स्नात्वा च तदनुज्ञया	1b	51a	गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया
समापितब्रह्मचर्यो लक्षण्यां स्त्रियमुद्वहेत् । अनन्यपूर्विकां कान्तां असपिण्डां यवीयसीम् ।।	2	52	अविप्लुतब्रह्मचर्यो लक्षण्यां स्त्रियमुद्वहेत् । अनन्यपूर्विकां कान्तां असपिण्डां यवीयसीम् ।।
	3	53	
द्विपञ्चनवविख्यात् श्रोत्रियाणां महाकुलात् । सवर्णः श्रोत्रियो विद्वान् वरो दोषान्वितो न च ।।	4	54	दशपूरुष विख्यातात् श्रोत्रियाणां महाकुलात् । स्फीतादपि न सञ्चारि- रोगदोषसमन्वितात् ।।
शूद्रा, न यत्	5	56	शूद्रात, नैतत्
अनुपूर्वेण, विशाद्भार्या वा	6	57	अनुपूर्व्येण, विशां भार्या स्वा
	7	58	
यज्ञस्थाय, गोयुगं	8	59	यज्ञस्य, गोद्वयं
	9	60	
कन्यकाच्छलात्	10	61	कन्यकाछलात्
	11	—	

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	12	62	
	13	63	
एषां	14	64	गम्यं तु
सुदुष्टां तु परित्यजेत्	15	65a	
		66b	दूषयंस्तु मृषा शतं ।
अपुत्रीं, सगोत्रे	16	68	अपुत्रां, सगोत्रो
	17	69	
कृत,	18	70	हृत
तासां, सर्वदा मेध्यो	19	71	आसां, सर्वमेध्यत्वं
ऋतेऽशुद्धेः त्यागं करोति या वधे,	20	72	ऋतौ शुद्धिः, त्यागो विधीयते वधादौ,
सुरापी व्याधिता द्वेष्ट्री विहर्त्तव्या प्रियंवदा ।		73a	× × धूर्ता वन्ध्यार्थघ्न्य x अधिविन्ना तु भर्त्तव्या
भर्त्तव्या चान्यथा ह्येन		74a	महदेनोऽन्यथा भवेत्
ऋषयो हि भवेन्महत् ॥	21		
यत्राविरोधो दम्पत्यो- स्त्रिवर्गस्तत्र वर्द्धते ।	22a	74b	यत्रानुकूल्यं दम्पत्यो- स्त्रिवर्गस्तत्र वर्द्धते ।
····या···	22b	75a	···वा···
	23a	75b	
शुद्धां त्यजंस्तृतीयांशं दद्यादाभरणं स्त्रियाः ॥	23b	76b	त्यजन्दाप्यस्तृतीयांशं अद्रव्यो भरणं स्त्रिया॥
	24a	77a	
······तासु······	24b	79a	···तस्मिन्···
ब्रह्मचारी च···············	25a	79b	···ब्रह्मचार्येव···
·········कामान्······	25b	80a	···क्षामां···
लक्षण्यं जनयेदेवं पुत्रं रोगविवर्जितम् ॥	26a	80b	सुस्थ इन्द्रौ सकृत्पुत्रं लक्षण्यं जनयेत्पुमान् ॥
	26b	81a	
यतस्ततः	27a	81b	यतः स्मृताः ।
	27b	82a	
	28a	82b	
	28b	83a	
श्वश्रूश्वशुरयोः कुर्यात्- पादयोर्वन्दनं सदा ।	29a	83b	कुर्याच्छ्वशुरयोः पाद- वन्दनं भर्तृतत्परा ।

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क्रीडाशरीरसंस्कार·········	29b	84a	क्रीडां शरीरसंस्कारं······· ।
	30a	84b	
रक्षेत्कन्यां पिता बाल्ये			
यौवने पतिरेव ताम् ॥	30b		
वार्द्धक्ये रक्षते पुत्रो			
ह्यन्यथा ज्ञातयस्यथा ।			
पतिं विना न तिष्ठेत			
दिवा वा यदि वा निशि ॥	31		
ज्येष्ठां धर्मविधौ कुर्यान्			
न कनिष्ठां कदाचन ।	32a		
दाहयेदग्निहोत्रेण			दाहयित्वाग्निहोत्रेण
स्त्रियं वृत्तवतीं पतिः ॥	32b	89a	··················· ॥
अविलम्बितः ।	33a	89b	·········अविलम्बयन् ॥
हिता भर्त्तुर्दिवं गच्छेत्-			
इह कीर्तीरवाप्य च ॥	33b		
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विप्रान्मूर्द्धाभिषक्तो हि			विप्रान्मूर्धावसिक्तो हि
क्षत्रियार्था विशः स्त्रियाम् ।	1b	91a	क्षत्रियायां विशः स्त्रियाम् ।
जातोऽम्बष्ठस्तु शूद्रायां			अम्बष्ठः शूद्रयां निषादो
निषादः पर्वतोऽपि वा ।	2a	91b	जातः पारशवोऽपि वा ।
माहिष्यः क्षत्रियाज्जातो			वैश्या शूद्रयोस्तु राजन्यान्-
वेश्यायां म्लेच्छसञ्ज्ञितः ।	2b	92a	माहिष्योग्रौ सुतौ स्मृतौ ।
शूद्रायां करणो वैश्यात्			वैश्यात्तु करणः शूद्र्यां
विद्वानेष विधिः स्मृतः ।	3a	92b	विन्नास्वेष विधिः स्मृतः ।
···वैदेहक···	3b	93a	·········वैदेहिकः·········
शूद्राज्जातस्तु चाण्डालः			शूद्राज्जातस्तु चण्डालः
सर्ववर्णविगर्हितः ।	4a	93b	सर्वधर्मबहिष्कृतः ।
क्षत्रियायां मागधो वैश्यात्			क्षत्रिया मागधं वैश्यात्-
शूद्रा क्षेत्रावमेव च ।	4b	94a	शूद्रात्क्षत्तारमेव च ॥
शूद्रयामयोगवं··············· ।	5a	94b	शूद्रादायोगवं ··········· ।
	5b	95a	

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असंस्तुतास्तु वै ज्ञेयाः·········।	6a	95b	असत्सन्तस्तु विज्ञेयाः······।
जात्युत्कर्षाद् द्विजो ज्ञेयः सप्तमे पञ्चमेऽपि वा।	6b	96a	जायुत्कर्षो युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा।
······पूर्ववच्चोत्तरावरम्।	7a	96b	······पूर्ववच्चाधरोत्तरम्।

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	7b	97a	
दानकालादृते···वैवाहिकाग्निषु	8a	97b	दायकालादृते···वैतानिकाग्निषु।
	8b	98a	
	9a	98b	
हुत्वाग्नौ ····················।	9b	99a	हुत्वाग्नीन् ··················।
	10a	99b	
योगक्षेमादिसिद्ध्यर्थ- मुपेयाश्वरं गृही।	10b	100a	उपेयादीश्वरं चैव योगक्षेमार्थसिद्धये।
	11a	100b	
वेदानथ····················।	11b	101a	वेदाथर्व··················।
·········अनुसिद्ध्यर्थं ······।	12a	101b	·········प्रसिद्ध्यर्थं······।
	12b	102a	
	13a	102b	
देवेभ्यस्तु हुतं चाग्नौ क्षिपेद्भूतबलिं भवेत्	13b	103a	देवेभ्यश्च हुतादन्नात् शेषाद्भूतबलिं हरेत्॥
···········भूमौ च···········	14a	103b	·······भूमौ श्व··········।
	14b	104a	
······अन्वहं·····पचेच्च······	15a	104b	···सततं·····पचेद्······।
	15b	105a	
······अतिथिकृत्यांश्च··········	16a	105b	······अतिथिभृत्यांश्च······।
	16b	×	
	17a	×	
················चैव भुज्यते	17b	106a	············अश्नता तथा।
	18a	106b	
अतिथिभ्यस्तु वर्णेभ्यो देयं शक्त्यनुपूर्वशः।	18b	107a	अतिथित्वेन वर्णानां देयं शक्त्यानुपूर्वशः।

	GP.	YĀJ	
अप्रणम्योऽतिथिः सोऽय- मपि नात्र विचारणा ।	19a	107b	अप्रणोद्योऽतिथिः साय- मपि वाग्भूतृणोदकैः । Even if he comes in the evening, not to be said no.
संहृत्य…………………… ।	19b	108a	सत्कृत्य…………………… ।
आगतान्भोजयेत्सर्वान् महोक्षं श्रोत्रियाय च ।	20a	108b	भोजयेच्चागतान्काले सखिसंबन्धिबान्धवान् ॥
		109a	महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
………त्वच्चर्या…………………	20b	110a	…… त्वध्यर्या ……………… ।
………यः प्रत्युद्विग्नजः……	21a	110b	……यज्ञं प्रत्यृत्विजः…… ।
………प्रोक्तः…………………	21b	111a	……ज्ञेयः ……………… ।
	22a	111b	
	22b	112a	
	23a	112b	
श्रोत्रियं वातिथिं तृप्त- मासीमान्तादनुव्रजेत् ।	23b	113a	अतिथिं श्रोत्रियं तृप्त मासीमान्तमनुव्रजेत् ।
	24a	113b	
…हुत्वाग्नौ भोजनं ततः ।	24b	114a	……हुत्वाग्नींस्तानुपास्य च ।
कुर्याद्भृत्यै समायुक्तैः चिन्तयेदात्मनो हितम् ।	25a	114b	भृत्यैः परिवृतो भुक्त्वा नातितृप्याथ संविशेत् ।
ब्राह्मे मुहूर्ते चोत्थाय मान्यो विप्रो धनादिभिः ।	25b	115a	ब्राह्मे मुहूर्ते चोत्थाय चिन्तयेदात्मनो हितम् ।
वृद्धार्तानां समादेयः पन्था वै भारवाहिनाम् ।	26a		वृद्धभारिनृपस्नात- स्त्रीरोगि वरचक्रिणाम् ।
		117	पन्था देयो नृपस्तेषां मान्यः स्नातश्च भूपतेः ॥
………दानादि…………………	26b	118a	………दानानि……… ।
	27a	118b	
………धर्मः …………………	27b	119a	……… कर्म ……………… ।
………पशु…………………	28a	119b	……… पाशु ……… ।
शूद्रस्य द्विजशुश्रूषा द्विजो यज्ञं न हापयेत् ।	28b	120a	शूद्रस्य द्विजशुश्रूषा × ×

	GP.	YĀJ	
……………………संयमः ।	29a	122a	……………………निग्रहः ।
दमः क्षमाऽऽर्जवं दानं……।	29b	122b	दानं दमो दया क्षान्तिः……।
……………………य ……	29c	123b	……………………
स हि सोमं पातुमर्हति । स्यादन्नं वार्षिकं तस्य कुर्यात् प्राक् सौमिकीं क्रियां ।	30a	124a	स हि सोमं पिबेद्द्विजः । प्राक्सौमिकीः क्रियाः कुर्याद्यस्यान्नं वार्षिकं भवेत् ।
	30b	124b	
	31a	125a	
……ग्रहणेष्टिश्च……यत्नतः ।	31b	125b	……आग्रयणेष्टिश्च……चैव हि ।
	32a	126a	
हीनद्रव्यं……………………	32b	126b	हींनकल्पं ……………………।
	33a	127a	
यज्ञार्थलब्धं नादद्यात् ……………………।	33b	127b	यज्ञार्थं लब्धमददत् ……………………।
……त्रैहिको ह्यस्तनोऽपि वा ।	34a	128a	……त्र्याहिकोऽश्वस्तानोऽपि वा ।
	34b	128b	
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	35a	129a	
……गोत्रेभ्यः ……………	35b	130a	………याज्येभ्यः ………।
दम्भहेतुकपाषण्डबकवृत्तीश्च वर्जयेत् ।	35c	130b	दम्भिहैतुकपाखण्डबकवृत्तींश्च वर्जयेत् ।
………नखैः ………।	36a	131a	……………नख ………।
अप्रियं न वदेज्जातु	36b	131b	न संशयं प्रपद्येत
ब्रह्मसूत्री विनीतवान् ।		132a	नाकस्मादप्रियं वदेत् ।
देवप्रदक्षिणान् कुर्याद् यष्टिमान् सकमण्डलुः ॥	37		दाक्षायणी ब्रह्मसूत्री वेणुमान्सकमण्डलुः । कुर्यात्प्रदक्षिणं देवं-
		133	ऋद्गोविप्रवनस्पतीन् ॥
…………भस्म ………।	38a	134a	………वर्त्म ………।

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.... द्विजन्मनाम् ।	38b	134b	.... द्विजन्मनः ।
नेक्षेताग्न्यर्क .... ।	39a	135a	नेक्षेतर्कं न............... ।
न मूत्रं पुरीषं वापि		135b/1	न च मूत्रं पुरीषं वा
स्वपेत् प्रत्यक्शिरा न च ।	39b	136b/2	स्वपेत्प्रत्यक्शिरा न च ।
......विषाणि...न संक्षिपेत् ।	40a	137a	......रेतांसि...न निक्षिपेत् ।
	40b	137b	
पिबेन्नाञ्जलिना तोयं.......... ।	41a	138a	जलं पिबेन्नाञ्जलिना ...... ।
......कितवैः ...... च .... ।	41b	138b	... .. धर्मघ्नैः ......वा...... ।
..................नदीतटम् ।	42a	139a	.... नदीतरम् ।
.... अङ्गारं .... ।	42b	139b	.........अङ्गार .... ।
	43a	140a	
	43b	140b	
............................च ।	44a	142a	.... वा ।
हस्ते च..................च ।	44b	142b	हस्तेन........................तु ॥
	45a	143a	
	45b	143b	
अनध्यायस्त्र्यहं प्रेते			त्र्यहं प्रेतेष्वनध्यायः
.... ।	46a	144a	.... ।
.............स्वशाख...मृते ।	46b	144b	.........स्वशाखा......तथा ।
.............निपातनात् ।	47a	145a	...................निपातने ।
.............त्वनिशं...... ।	47b	145b	.........द्युनिशं .... ।
	48a	146a	
	48b	146b	
...................शूकरैः ।	49a	147a	....................मूषकैः ।
.........शुक्रपाते......... ।	49b	147b	..........शक्रपाते........... ।
.........बाल.......... ।	50a	148a	.........बाण......... ।
	50b	148b	
	51a	149a	
	51b	149b	
दिग्दाहे पांशुवर्षे च......... ।	52a	150a	पांशुवर्षे दिग्दाहे......... ।
	52b	150b	
.........गिरि.......... ।	53a	151a	.........इरिण.......... ।
	53b	151b	

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वेदद्विष्टं तथाचार्यं राजच्छायां परस्त्रियम् ।	54a	152a	देवर्त्विक्स्नातकाचार्य- राज्ञां छाया परस्त्रियाः।
············उद्वर्तनानि च ।	54b	152b	············उद्वर्तनादि च।
	55a	153a	
·········पादान्तानां······· ।	55b	154b	······ पादाम्भांसि ······।
श्रुतिस्मृत्युक्तमाचारं कुर्यान्मर्मणि न स्पृशेत् ।	56a	154b 153b	श्रुतिस्मृत्युदितं सम्यङ् नित्यमाचारमाचरेत् आमृत्योः श्रियमाकाङ्क्षेत्- न कंचिन्मर्मणि स्पृशेत्।
·····················सुतं··········	56b	155b	············पुत्रं·········।
आचरेत्सर्वदा धर्मं तद्विरुद्धं तु नाचरेत् ।	57a		कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत्।
मातापित्रतिथीत्युच्चैः विवादं नाचरेद् गृही ।	57b	156	अस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेन्न तु॥
		157	मातापित्रतिथिभ्रातृ- जामिसंबन्धिमातुलैः । वृद्धबालातुराचार्य- वैद्यसंश्रितबान्धवैः॥
		158	ऋत्विक्पुरोहितापत्य- भार्या दाससनाभिभिः। विवादं वर्जयित्वा तु सर्वाल्लोकान्जयेद्गृही॥
	58a	159a	
स्नायान्नदीप्रस्रवण- देवखातह्रदेषु च ।	58b	159b	स्नायान्नदीदेवखात- ह्रदप्रस्रवणेषु च।
वर्जयेत्परशय्यादि न चाश्नीयादनापदि ।	59a	160	परशय्यासनोद्यान- गृहयानानि वर्जयेत्। अदत्तान्यग्निहीनस्य नान्नमद्यादनापदि ॥
कदर्थं बद्धवैराणां तथा चानग्निकस्य च ।	59b	161a	कदर्यबद्धचौराणां क्लीबरङ्गावतारिणाम्।
············(वार्द्धस्य········)	60a	161b	········· (वार्धुष्य) ·····।
पात्रान्तरचिकित्सानां			चिकित्साकातुरक्रुद्ध—

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क्लीबरङ्गोपजीविनां ॥	60b	162a	पुंश्चलीमत्तविद्विषाम् ।
	61a	162b	
शास्त्रविक्रयिणश्चैव स्त्रीजितग्रामयाजिनां ॥	61b		अवीरास्त्रीस्वर्णकारः स्त्रीजितग्रामयाजिनाम् ।
		163a	शस्त्रविक्रयिकर्मार- तन्तुवायश्ववृत्तिनाम् ॥
	62a	164a	
पिशुनानृतिनोश्चैव सोमविक्रयिणस्तथा ।	62b		पिशुनानृतिनोश्चैव तथा चाक्रिकबन्धिनाम् ।
		165	एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा ॥

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	63a	×	
न भोक्तव्यं…………… ।	63b	167a	अनर्चितं… ………… ।
भक्तं……… पतितोक्षितम् ।	64a	167b	शुक्तं……… पतितेक्षितम् ।
………पर्याप्तं……… ।	64b	168a	……… पर्यायान्नं ……… ।
………… पाद ……… ।	64c	168b	……… पदा ………… ।
	65	166	
………… संभृतम् ।	66a	169a	…………… संस्थितम् ।
……… नापि ……… ।	66b	169b	……… अपि ……… ।
……………स्त्रीणां पयश्च परिवर्जयेत् ।	67a	{ 170b	……… स्त्रैण- मारण्यकमथाविकम् ।
…………मांसानि वर्जयेत् ।	67b	172a	………… प्रतुदटिट्टिभान् ।
………बलाकवकटिट्टिभान् ।	68a	172b	…… सर्वांश्च ग्रामवासिनः ।
	68b	173b	
कुररं जालपादञ्च खञ्जरीटमृगद्विषः ।	69a		कलविङ्कं सकाकोलं कुररं रज्जुदालकम् ।
		174	जालपादान्खञ्जरीटान्- अज्ञातांश्च मृगद्विजान् ।
चाषान्मत्स्यान्रक्तपादान् जग्ध्वा वै कामतो नरः ।	69b	175a	चाषांश्च रक्तपादांश्च सौनं वल्लूरमेव च ।
बन्धुरं कामतो जग्ध्वा			मत्स्यांश्च कामतो जग्ध्वा

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सोपवासस्त्र्यहं भवेत्।	70a	175b	सोपवासस्त्र्यहं वसेत्।
पलाण्डुलशुनादीनि			पलाण्डुं विड्वराहं च
जग्ध्वा चान्द्रायणञ्चरेत्।	70b		छत्राकं ग्रामकुक्कुटम्।
			लशुनं गृञ्जनं चैव
		176	जग्ध्वा चान्द्रायणं चरेत्॥
श्राद्धे देवान्पितृन्प्रार्च्य			प्राणात्यये तथा श्राद्धे
खादेन्मांसं न दोषभाक्।	71a		प्रोक्षितं द्विजकाम्यया।
			देवान्पितृन्समभ्यर्च्य
		179	खादन्मांसं न दोषभाक्॥
………………… पशुरोमतः।	71b	180a	………… पशुरोमभिः।
	72a	180b	
मांसं संत्यज्य‥ततो हरिम्।	72b		सर्वान्कामानवाप्नोति ……
		181	……… मांसविसर्जनात्॥
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			pp. 55-62
	1a	× ×	
सुवर्णराजताब्जानां			सौवर्णराजताब्जानां-
शङ्खरज्ज्वादिचर्मणाम्।	1b		उर्ध्वपात्रग्रहाश्मनाम्।
			शाकरज्जुमूलफल—
		182	वासोविदलचर्मणाम्॥
पात्राणाञ्चासनानाञ्च …… ।	1c	183a	पात्राणां चमसानां च‥॥
उष्णाद्भिः स्रुक्स्रुवयोः			चरुस्रुक्स्रुवसस्नेह—
ध्यान्यानां प्रोक्षणेन च।	2a	183b	पात्राण्युष्णेन वारिणा।
			स्फ्यशूर्पाऽजिनधान्यानां
		184a	मुसलोलूखलाऽनसाम्॥
			प्रोत्तणं संहतानां च
		184b	बहूनां धान्यवाससाम्॥
तक्षणाद्दारुशृङ्गादेः			तक्षणं दारुशृङ्गास्थ्नां
यज्ञपात्रस्य मर्जनात्।	2b		गोवालैः फलसंभुवाम्।
			मार्जनं यज्ञपात्राणां
		185	पाणिना यज्ञकर्मणि॥
सोष्णैरुदकगोमूत्रैः			सोषैरुदकगोमूत्रैः
शुद्ध्यत्याविककौषिकम्।	3a	186a	शुद्ध्यत्याविककौशिकम्॥
भैक्ष्यं योषिन्मुखं पश्यन्			सगौरसर्षपैः क्षौमं

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पुनः पाकान्महीमयम् ।	3b	187a	पुनः पाकान्महीमयम् ।
		b	कारुहस्तः शुचिः पण्यं
			भक्षं योषिन्मुखं तथा ॥
	4a	189a	
भस्मक्षेपाद्विशुद्धिःस्याद्-			सलिलं भस्म मृद्वापि
भूशुद्धिर्मार्जनादिना ।	4b	189b	प्रक्षेप्तव्यं विशुद्धये ।
	5a	190a	
भस्माद्भिर्लोहकांस्याना-			भस्माद्भिः कांस्यलोहानां
मज्ञातञ्च सदा शुचि ॥	5b	190b	शुद्धिः प्लावो द्रवस्य तु ॥
········गन्धलेपापकर्षणात् ।	6a	191a	······शुद्धिर्गन्धादिकर्षणात् ।
········गोतृप्तिदं········· ।	6b	192a	······ गोतृप्तिकृत् ······ ।
	7a	192b	
·····गौश्चैव वसुधानि च ॥	7b	193a	······ गौरश्वो वसुधानिलः ।
अश्वाजविप्रुषो मेध्यास्तथा च			अजाश्वयोर्मुखं मेध्यं
मलबिन्दवः ।	8a		न गोर्न नरजा मलाः ।
			पन्थानश्च विशुध्यन्ति
		194	सोमसूर्यांशुमारुतैः ॥
			मुखजा विप्रुषो मेध्यास् -
		195a	तथाचमनबिन्दवः ।
············ रथ्याप्रसर्पणे ॥	8b	196a	·········रथ्योपसर्पणे ।
············अन्यत्परिधाय च ।	9a	196b	·········विपरिधाय च ॥
	9b	×	
	10	×	

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	1a	×	
अन्येभ्यो ब्राह्मणाः श्रेष्ठाः			सर्वस्य प्रभवो विप्राः
तेभ्यश्चैव क्रियापराः ।	1b		श्रुताध्ययनशीलिनः ।
			तेभ्यः क्रियापराः श्रेष्ठाः
ब्रह्मवेत्ता च तेभ्योऽपि		199	तेभ्योऽप्यध्यात्मवित्तमाः ॥
			न विद्यया केवलया
पात्रं विद्यात्तपोऽन्वितम् ।	2a		तपसा वापि पात्रता ।
			यत्र वृत्तमिमे चोभे

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		200	तद्धि पात्रं प्रकीर्तितम्॥
········· धान्य ············	2b	201a	······ तिल ·········।
	3a	202a	
	3b	202b	
	4a	203a	
याचिते चापि·····तु शक्तितः।	4b	203b	याचितेनापि ··· स्वशक्तितः।
	5a	204a	
	5b	204b	
	6	×	
	7	×	
	8a	205a	
·····तारयते············।	8b	205b	······ तारयति ········।
·····द्वौपादौ·····प्रदृश्यते।	9a	207a	······ पादौ द्वौ···च दृश्यते।
	9b	207b	
	10a	208a	
	10b	208b	
	11a	209a	
	11b	209b	
	12a	×	
भूदीपांश्चान्नवस्त्राणि सर्पिर्दत्वा व्रजेच्छ्रियम्।	12b	210a	भूदीपाश्चान्नवस्त्राम्भः- तिलसर्पिः प्रतिश्रयान्।
गृहधान्यच्छत्रमाल्य- वृक्षयानघृतं जलम्। शय्यानुलेपनं दत्त्वा स्वर्गलोके महीयते॥	13	211	गृहधान्याभयोपान- च्छत्रमाल्यानुलेपनम्। यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत्॥
	14 15 16 17 18a	×	
········· गन्धाः प्रत्याख्येया न वारि च।	18b	214	·········मत्स्या गन्धाः पुष्पं दधिक्षितिः। मांसं शय्यासनं धानाः प्रत्याख्येयं न वारि च॥

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	19a	215a	
………… द्विस्तथा ।	19b	215b	……………तथा द्विषः ।
देवातिथ्यर्चंनकृते पितृतृप्त्यर्थमेव च ।	19c		देवातिथ्यर्चनकृते गुरुभृत्यार्थमेव वा ।
		216.	सर्वतः प्रतिगृह्णीयाद्- आत्मवृत्त्यर्थमेव च ॥

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	1a	×	
……………पक्ष……।	1b	217a	………पक्षो………।
	2a	217b	
	2b	218a	
………श्राद्धकालः प्रकीर्तितः ।	2c	218b	……श्राद्धकालाः प्रकीर्तिताः ।
अग्रो यः सर्वदेवेषु श्रोत्रियो वेदविद्युवा ।	3a	219a	अग्र्याः सर्वेषु वेदेषु श्रोत्रियो ब्रह्मविद्युवा ।
तिथिज्ञाने च कुशलः ……त्रिसवर्णिकः ।	3b	219b	वेदार्थविज्ज्येष्ठसामा …………त्रिसुपर्णिकः ।
………जामाता आचार्य………।	4a	220a	……………जामातृयाजि ………………।
	4b	220b	
……द्विजाः केचित्……।	5a	221a	………तपोनिष्ठाः……।
……………श्राद्धदेवताः ।	5b	221a	……………श्राद्धसंपदः ।
	6a	222a	
अवकीर्णादयो ये च ये चाचारविवर्जिताः ।	6b	222b	अवकीर्णी कुण्डगोलौ कुनखी श्यावदन्दकः ।
अवैष्णवाश्च ये सर्वे श्राद्धार्हा न कदाचन ।	7a	×	
निमन्त्रयेच्च पूर्वेद्युः द्विजैर्भाव्यं च संयतैः ।	7b		निमन्त्रयेत पूर्वेद्युः ब्राह्मणानात्मवान्शुचिः ।
		225	तैश्चापि संयतैर्भाव्यं मनोवाक्कायकर्मभिः ॥

	GP.	YAJ.	
आचान्ताश्चैव पूर्वाह्णे ह्यासनेषूपवेशयेत् ।	8a	226	अपराह्णे समभ्यर्च्य स्वागतेनागतांस्तु तान् । पवित्रपाणिराचान्तान्- आसनेषूपवेशयेत् ॥
युष्मान्दैवे तथा पित्र्ये स्वप्रदेशेष्वशक्तितः ।	8b	227	युष्मान्दैवे यथाशक्ति पित्र्येऽयुग्मांस्तथैव च । परिस्तृते शुचौ देशे दक्षिणाप्रवणे तथा ॥
द्वौ दैवे प्रागुदक्पित्र्ये त्रीण्येकञ्चोभयोः पृथक् ।	9a	228a	द्वौ दैवे प्राक् त्रयः पित्र्य उदगेकैकमेव वा ।
............मन्त्रं.......... ।	9b	228b	............तन्त्रं........ ।
हस्तप्रक्षालनं...विष्टरार्थे... ।	10a	229a	पाणिप्रक्षालनं...विष्टरार्थं... ।
आवाह्य तदनुज्ञातो विश्वेदेवा महानृचा ।	10b	229b	आवाहयेदनुज्ञातो विश्वेदेवास इत्यृचा ।
यवैरन्नं विकीर्याथ .... ।	11a	230a	यवैरन्ववकीर्याथ ....
	11b	230b	
............हस्तेष्वेव...... ।	12a	231a	.........हस्तेष्वर्घ्यं...... ।
गन्धं तथोदकञ्चैव धूपादींश्च पवित्रकम् ।	12b	231b	दत्त्वोदकं गन्धमाल्यं धूपदानं सदीपकम् ।
	13a	232b	
..............उशन्तः........ ।	13b	233a	......हि उशन्तः......... ।
..........तदनुज्ञातैः........ ।	14a	233b	......तदनुज्ञातो.......... ।
	14b	234b	
.........संश्रवं ह्येषां ...... ।	15a	235a	.....संस्रवांस्तेषां .... ।
	15b	235b	
	16a	236a	
सव्याहृतिञ्च गायत्रीं मधुवातेत्यृचस्तथा ।	16b	239a	सव्याहृतिकां गायत्रीं मधुवाता इति तृचम् ।
	17a	239b	
.... नरः ।	17b	240a	..................अत्वरः ।
	18a	240b	
..................अन्नमन्वहम् ।	18b	241a	...........चैवानुमान्य च ।

	GP.	YĀJ.	
........भूयो...अपि...।	19a	241b	.....भूमौ.....आपः...।
	19b	242a	
........प्रदद्यात्.........।	20a	242b	........दद्याद्वै.........।
........दद्याच्च.........।	20b	243a	........दद्यात्.........।
	21a	243b	
......च..................।	21b	244a	.... तु ....।
.... पितृभ्यश्च......।	22a	244b	...........प्रकृतेभ्यः ...।
विप्रैरस्तु स्वधेत्युक्तो.........।	22b	245a	ब्रूयुरस्तु स्वधेत्युक्ते ...।
प्रीयन्तामिति चाह्येवं विश्वेदेवा जलं ददत्।	23a	245b	विश्वेदेवाश्च प्रीयन्तां विप्रैश्चोक्त इदं जपेत्।
	23b	246a	
........मा व्यगमत्......।	24a	246b	...... मा विगमत् ......।
इत्युक्तोऽपि प्रियं वाक्यं......।	24b	247a	इत्युक्त्वोक्त्वा प्रिया वाचः...।
वाजे वाजे इति प्रीत्या......।	25a	247b	वाजेवाज इति प्रीत.........।
यस्मिस्ते संश्रवाः ....निपातिताः।	25b	248a	यस्मिस्तु संस्रवाः ....निवेशिताः।
	25c	248b	
......अनुस्तुत्य...पितृशेषितं।	26a	249a	...अनुव्रज्य...पितृसेवितम्।
ब्रह्मचारीं भवेत्तत्र रजनीं भार्यया सह।	26b	249b	ब्रह्मचारी भवेत्तां तु रजनीं ब्राह्मणैः सह।
एवं सदक्षिणं कुर्यात् वृद्धौ नान्दीमुखानपि।	27a	250a	एवं प्रदक्षिणावृत्को वृद्धौ नान्दीमुखान्पितॄन्।
.... मिश्राः पिण्डा यवैः श्रिताः।	27b	250b	...मिश्रन्पिण्डान्यवैःक्रियाः।
.... एकान्नैक ....।	28a	251a	.........एकाद्यैक......।
आवाहनाग्नी ....।	28b	251b	आवाहनाग्नौ..............।
उपतिष्ठतामित्यक्षय्य- स्थाने विप्रान्विसर्जयेत्।	29a	252a	उपतिष्ठतामक्षय्य- स्थाने विप्रविसर्जने।
...... प्रब्रूयात्प्रोचुस्ते.... स्वह।	29b	252b	......इति वदेद्ब्रूयुस्ते स्मह।
...... मिश्रं ....।	30a	253a	...........युक्तं............।
	30b	253b	
	31a	254a	
	31b	254b	
3	32a	255a	

	GP.	YĀJ.	
………… संवत्सरे द्विजः।	32b	255b	…………संवत्सरं द्विजे।
	32c	257a	
	33a	258a	
………… औरभ्र …… ।	33b	258b	………कौरभ्र· ……… ।
	34a	259a	
……अपि तुष्यन्ति …… ।	34b	259b	……अभितृप्यन्ति……… ।
दद्याद्वर्षत्रयोदश्यां मघासु च न संशयः।	35a	261b	तथा वर्षत्रयोदश्यां मघासु च विशेषतः।
प्रतिपत्प्रभृतिष्वेवं कन्यादीन्श्राद्धदो लभेत्।	35b	264a	प्रतिपत्प्रभृतिष्वेकां वर्जयित्वा चतुर्दशीम्।
			cf. also. 262 $\frac{a}{1}$ and 263 $\frac{b}{2}$
………निहतानां तु चतुर्दश्यां ……… ।	36a	264b	………तु हता ये वै तेभ्यस्तत्र…… ।
स्वर्णं ह्यपत्ययोगञ्च ……… ।	36b	265a	स्वर्गं ह्यपत्यमोजश्च…… ।
	37a	266b	
धनं विद्याञ्च वाक्सिद्धिं कुप्यं गोऽजाविकं तथा।	37b	267a	धनं वेदान्भिषक्सिद्धिं कुप्यं गा अप्यजाविकम्।
…………………संप्रतीच्छति।	37c	267b	…………संप्रयच्छति।
………कामी प्राप्नुयाद्… ।	38a	268a	……कामानाप्नुयाद्…… ।
	38b	×	
…………स्वर्गमोक्षसुखानि च।	39a	270a	……स्वर्गं मोक्षं सुखानि च।
प्रयच्छति……… प्रीत्या नित्यं पितामहः।	39b	270b	प्रयच्छन्ति … प्रीता नृणां पितामहाः।

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विनायकोपसृष्टस्य………… ।	1a	272a	तेनोपसृष्टो यस्तस्य ……… ।
	1b	272b	
	2a	274b	
राजा राज्यं कुमारी च पतिं पुत्रञ्च गुर्विणी।	2b	275a	तेनोपसृष्टो लभते न राज्यं राजनन्दनः।
		275b	कुमारी च न भर्तारं अपत्यं गर्भमङ्गना।

	GP.	YAJ.	
नाप्नुयात्स्नपनं तस्य ………… ।	3a	277a	स्नपनं तस्य कर्तव्यं…… ।
….गन्धेन……उत्सारितस्य तु ।	3b	277b	….कल्केन…उत्सादितस्य च ।
………शिरसं…… ।	3c	278a	………शिरसः…… ।
…स्वस्तिवाच्यं द्विजान्शुभान् ।	4a	278b	…स्वस्तिवाच्याः द्विजाः शुभाः ।
	4b	279b	
एककृत्या……… ।	5a	280a	या आहृता…… ।
चर्मण्यानुद्वहे…स्नाप्यं… तथा ।	5b	280b	चर्मण्यानडुहे…स्थाप्यं …ततः ।
………पारणं…… ।	6a	281a	… … पावनं…… ।
	6b	281b	
भगवान्वरुणो…… … ।	7a	282a	भगं ते वरुणो… … …… ।
	7b	282b	
	8a	283a	
……… नाशं तद्यातु ते सदा ।	8b	283b	…. आपस्तद् घ्नन्तु सर्वदा ।
……… श्रवणे मस्तके तथा ।	9a	284a	…. स्रुवेणौदुम्बरेण तु ।
……… साज्यान् परिगृह्य च ।	9b	284b	…. सव्येन परिगृह्य च ।
…. संयमितश्चैव शालकटङ्कटैः ।	10a	285a	…. संमितश्चैव शालकटङ्कटौ ।
कूष्माण्डं राजपुत्रांश्च अन्ते …. ।	10b	285b	कूष्माण्डो राजपुत्रश्चेत्यन्ते… ।
……… भूमौ …… सर्वशः ।	11a	286a	…. शूर्पे …. …. सर्वतः ।
कृताकृतं तथा चैव तण्डुलौदनमेव च ॥	11b	287a	कृताकृतांस्तन्दुलांश्च पललौदनमेव च ।
	12a	288a	
दधिपायसमन्नञ्च घृतञ्च गुडमोदकम् ।	12b	289a	दध्यन्नं पायसं चैव गुडपिष्टं समोदकम् ।
………उपाकृत्य……शिवः ।	13a	289b	…. समाहृत्य …. शिरः ।
अम्बिकामुपतिष्ठेच्च दद्यादन्नं कृताञ्जलिः ।	13b	290a	विनायकस्य जननीम्- उपतिष्ठेत्ततोऽम्बिकाम् ।
दूर्वासर्षपपुष्पैश्च पुत्रजन्मभिरन्ततः ।	14a	290b	दूर्वासर्षपपुष्पाणां दत्त्वार्घ्यं पूर्णमञ्जलिम् ।
कृतस्वस्त्ययनञ्चैव प्रार्थयेदम्बिकां सतीम् ।	14b	×	
…. भाग्यं भवति … ।	15a	291a	…. …. भगं भगवन् …. ।
…. श्रियं….सर्वान्कामान्…. ।	15b	291b	…. धनं …. सर्वकामान् …. ।

	GP.	YĀJ.	
ब्राह्मणांस्तोषयेत्पश्चात्- शुक्लवस्त्रानुलेपनैः ।		292b	ब्राह्मणान्भोजयेद्दद्याद्- वस्त्रयुग्मं गुरोरपि ॥
वस्त्रयुग्मं गुरोर्दद्यात् संपूज्यश्च ग्रहस्तथा ॥	16	293a	एवं विनायकं पूज्य ग्रहांश्चैव विधानतः ।

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	GP.	YĀJ.	
श्रीकामः शान्तिकामो वा ग्रहदृष्ट्यभिचारवान् ।		295a	श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत् ।
ग्रहयागं समं कुर्याद्- ग्रहाश्चैते बुधैः स्मृताः ॥	1		
.... मङ्गलश्च बुधश्चैव ... ।	2a	296a	...महीपुत्रः सोमपुत्रो... ।
....ग्रहगणाः ... . ।	2b	296b	...चेति ग्रहाः ... ।
ताम्रकांस्य ... . च रक्तचन्दनस्वर्णकात् ।	3a	297a	ताम्रकात् ... रक्त- चन्दनात्स्वर्णकादुभौ ।
.... दृष्टिः प्रशाम्यति ।	3b	297b	... कार्या ग्रहाः क्रमात् ।
रक्तः शुक्लस्तथा रक्तः पीतः पीतः सितासितः । कृष्णः कृष्णः क्रमाद्वर्णं निबोध मुनयस्ततः ॥	4	298a	स्ववर्णैर्वा पटे लेख्या गन्धैर्मण्डलकेषु वा ।
स्नापयेद्धोमयेच्चैव ग्रहद्रव्यैर्विधानतः ।	5a		
सुवर्णानि .... ।	5b	298b	यथावर्ण.... ।
गन्धादिबलयश्चैव .... ।	6a	299a	गन्धश्च बलयश्चैव... ।
.... तत्र मन्त्रैश्च अधिप्रत्यधिदैवतैः ।	6b	299b	...मन्त्रवन्तश्च चरवः प्रतिदैवतम् ।
	7a	300a	
.... जुहुयाद् ऋग्भिरेव यथाक्रमम् ।	7b	300b	...च ऋचो यथासंख्यं प्रकीर्तिताः ।
.... परिदीयेति अन्नात्परिश्रुतोरसम् ।	8a	3o1a	...अतियदर्यः तथैवान्नात्परिस्रुतः ।
.... कयानश्च केतुं कृण्वन्निति क्रमात् ।	8b	301b	...तथा काण्डात् केतुं कृण्वन्निमांस्तथा ।

	GP.	YAJ.	
… … तु … … ।	9a	302a	
औदुम्बरः … … … ।	9b	302b	
… … … चैव समन्वितः ।	9c	303b	…क्षीरेण वा युताः ।
…. … … क्षीरषष्टिकम् ।	10a	304a	…क्षीरषाष्टिकम् ।
…पूपान् … ।	10b	304b	…चूर्ण… ।
…द्विजः क्रमादेतान् ग्रहेभ्यो …… ततः ।	11a	305a	….ग्रहक्रमादेवं द्विजेभ्यो…बुधः ।
…तथा ।	11b	306a	……क्रमात् ।
…क्रमात् ।	12a	306b	……स्मृताः ।
ग्रहाः पूज्याः सदा यस्माद् राज्ञापि प्राप्यते फलम् ।	12b		ग्रहाधीना नरेन्द्राणाम्— उच्छ्रायाः पतनानि च ।
		308	भावाभावौ च जगतः तस्मात्पूज्यतमा ग्रहाः ॥

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वानप्रस्थाश्रमं वक्ष्ये तत्करस्तु महर्षयः ।	1a		
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत्सहैव वा ।	1b	45a	सुतविन्यस्तपत्नीकः तया वानुगतो वनम् ।
……………………शमदमक्षमी ।	2a	45b	…………सोपासनो व्रजेत् ।
अर्चयेत्साग्निकान्विप्रान् पितृदेवातिथींस्तथा ।	2b	46a	अफालकृष्टेनाग्नींश्च पितॄन्देवातिथीनपि ।
भृत्यांस्तु……शश्वत् …… ।	3a	46b	भृत्यांश्च……श्मश्रु……… ।
दान्तस्त्रिसवनं स्नायात्…… ।	3b	48a	दान्तस्त्रिषवणस्नायी……… ।
…… ध्यानशीलः……भूत…… ।	4a	48b	……दानशीलः……सत्व… ।
अह्नो मासस्य मध्ये वा कुर्यात्स्वार्थपरिग्रहम् ।	4b		
निराश्रयं स्वपेद्भूमौ कर्म कुर्यात्फलं विना ।	5a		स्वप्याद्भूमौ शुची रात्रौ दिवा संप्रपदैर्नयेत् ।
		51	स्थानासनविहारैर्वा योगाभ्यासेन वा तथा ॥

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	5b	52a	
……योगाभ्यासाद्दिनं नयेत् ।	6a	52b	……शक्त्या वापि तपश्चरेत् ।
…परितुष्टश्च ।	6b	53b	……अपरितुष्टश्च………… ।
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भिक्षोर्धर्मं प्रवक्ष्यामि तं निबोधत सत्तमाः ।	1a	×	
वनान्निवृत्य कृत्वेष्टिं सर्ववेदप्रदक्षिणम् ।	1b	56a	वनाद्गृहाद्वा कृत्वेष्टिं सार्ववेदसदक्षिणाम् ।
प्राजापत्यं तदन्तेऽपि अग्निमारोप्य…… ।	2a	56b	प्राजापत्यां तदन्ते तान् अग्नीनारोप्य…… ।
	2b	58a	
सर्वायासं परित्यज्य…… ।	2c	58b	एकारामः परिव्रज्य…… ।
……नाभिलक्षितः ।	3a	59a	……अनभिलक्षितः ।
वाहितैः……… ।	3b	59b	रहिते……… ।
भवेत्परमहंसो वा एकदण्डी यमादितः ।	4a		
सिद्धियोगः……… अमृतत्वमिहाप्नुयात् ।	4b	203b	सिद्धे योगे……… अमृतत्वाय कल्पते ।
योगमभ्यस्य……… ।	5a	204b	अयाचिताशी……… ।
दाताऽतिथि प्रियो ज्ञानी गृही श्राद्धेऽपि मुच्यते ।	5b	205	न्यायागतधनस्तत्त्व- ज्ञाननिष्ठोऽतिथिप्रियः । श्राद्धकृत्सत्यवादी च गृहस्थोऽपि हि मुच्यते ॥
	Ch. 104	**5**	**प्रायश्चित्तप्रकरण** pp. 367-371
नरकात्पातकोद्भूतात् पापस्य कर्मणः क्षयात् ।	1a	206	महापातकजान्घोरान् नरकान्प्राप्य दारुणान् । कर्मक्षयात्प्रजायन्ते महापातकिनस्त्विह ॥
ब्रह्महा श्वा खरोष्ट्रः स्यात् मूकश्चान्ते भविष्यति ।	1b	207	मृगश्वसूकरोष्ट्राणां ब्रह्महा योनिमृच्छति । खरपुल्कसवेणानां सुरापो नात्र संशयः ॥

	GP.	YAJ.	
स्वर्णचौरः कृमिः कीटः तृणादिर्गुरुतल्पगः ।	2a		कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात् ।
		208	तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः ॥
क्षयरोगी श्यावदन्तः कुनखी शिपिविष्टकः ।	2b	209a	ब्रह्महा क्षयरोगी स्यात् सुरापः श्वावदन्तकः ।
ब्रह्महत्याक्रमात्स्युश्च तत्सर्वं वा शिशोर्भवेत् ।	2c	209b	हेमहारी तु कुनखी दुश्चर्मा गुरुतल्पगः ॥
धान्यहर्ता स्वनाहारी मूको रागापहारकः ।	3a	210b	अन्नहर्तामयावी स्यात् मूको वागपहारकः ।
धान्यहारि··· ··· ।	3b	211a	धान्यमिश्रो ··· ··· ।
तैलहारी·· ··· ।	4a	211b	तैलहृत् ··· स्यात् ··· ।
	4b	217b	
······लक्षणोपेता······ ।	4c	218b	··· ··· विद्ययोपेता ···· ।

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	1	219	
······यत्नेन······ ।	2a	220a	··· तेनेह ··· ··· ।
	2b	220b	
लोकः प्रसीदेदात्मैवं प्रायश्चित्तैरघक्षयः ।	3a	×	
प्रायश्चित्तमकुर्वाणाः पश्चात्तापविवर्जिताः ।	3b	221a	प्रायश्चित्तमकुर्वाणाः पापेषु निरता रताः ।
नरकान्यान्ति पापा वै महारौरवरौरवान् ।	4a	221b	अपश्चात्तापिनः कष्टात् नरकान्यान्ति दारुणान् ।
तामिस्रं लोहशङ्कुञ्च पूतिगन्धसमाकुलम् ।	4b		तामिस्रं लोहशङ्कुं च महानिरयशाल्मली ।
		222	रौरवं कुड्मलं पूति- मृत्तिकं कालसूत्रकम् ॥
हंसाभं······सञ्जीवननदीपथम् ।	5a	223a	संघातं ··· सविषं संप्रपातनम् ।
महानिलयकाकोलम् अन्धतालिस्रुवापनम् ।	5b	223b	महानरककाकोलं सञ्जीवनमहापथम् ।

	GP.	YĀJ.	
अबीचिं कुम्भपाकञ्च यान्ति पापान्विता नराः ।	6a	224a	अवीचिमन्धतामिस्रं कुम्भीपाकं तथैव च ।
		225b	अन्विता यान्त्यचरित- प्रायश्चित्ता नराधमाः ।
... ... स्तेयी संयोगी ... ।	6b	227a	... ...स्तेनस्तथैव ... ।
गुरुनिन्दा वेदनिन्दा ब्रह्महत्यासमे ह्युभे ।	7a		गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः ।
		228	ब्रह्महत्यासमं ज्ञेयम्- ह्यधीतस्य च नाशनम् ॥
... ... जिह्मक्रियाचरणमेव च ।	7b	229a	...जैह्म्यमुत्कर्षे च वचोऽनृतं ।
	8a	229b	
अश्वादिहरणं ज्ञेयं सुवर्णस्तेयसम्मितम् ।	8b		अश्वरत्नमनुष्यस्त्री भूधेनुहरणं तथा ।
		230	निक्षेपस्य च सर्वं हि सुवर्णस्तेयसम्मितम् ॥
... . अन्त्यजादिषु ।	9a	231a	... अन्त्यजासु च ।
... . तथा .... ।	9b	231b	... सुतः ... ।
... ... मातुलीं भगिनीं तथा ।	10a	232a	... मातुलानीं स्नुषामपि ।
... ... तदा ।	10b	232b	... ... तथा ।
	11a	233a	
... ... तथा ।	11b	233b	... ... अपि ।
... ब्राह्मण ... ... परिक्रिया ।	12a	234a	....व्रात्यता ... ... अनपक्रिया ।
	12b	234b	
भृत्याद् ... . ।	13a	235a	भृताद् ... ... ।
	13b	235b	
सत् ... ... उपजीविता ।	14a	236a	स्त्री ... ... उपजीवनम् ।
न्यासित्वं ... . शूल्यं गोश्चैव ... ।	14b	236b	नास्तिक्यं ... ... सुतानां चैव ... ...
... ... सुहृत् ... ... ।	15a	237b	... ... सुत ... ... ।
कन्याया भूषणानाञ्च .... ।	15b	238a	कन्यासंदूषणं चैव ... ... ।
	16a	238b	
	16b	239a	

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	17a	239b	
असच्छास्त्राभिगमनं भार्यात्मपरिविक्रियः ।	17b	242a	असच्छास्त्राधिगमनम् आकरेष्वाधिकारिता ।
		242b	भार्यया विक्रयश्चैषाम्— एकैकमुपपातकम् ॥
उपपापानि चोक्तानि प्रायश्चित्तं निबोधत ।	18a		
शिरः कपाल········ ।	18b	243a	शिरः कपाली······ ।
······द्वादशसमा········ ।	19a	243b	······द्वादशाब्दानि······ ।
सोमेभ्यः स्वाहेति च वा लोभवान्बिभृयात्तनुम् ।	19b		
ग्रहांश्च जुहुयाद्वापि स्वस्वमन्त्रैर्यथाक्रमम् ।	20a		
शुद्धिः स्याद्ब्रह्महननात् वृत्वैवं शुद्धिरेव च ।	20b		
निरातङ्कं द्विजं गाश्च ब्राह्मणार्थे हतोऽपि वा ।	21a	245	दीर्घतीव्रामयग्रस्तं ब्राह्मणं गामथापि वा । दृष्ट्वा पथि निरातङ्कं कृत्वा तु ब्रह्महा शुचिः ॥
······त्रिः कृत्वो वेदसंमिताम् ।	21b	249a	······त्रिर्वै वेदस्य संहिताम् ।
सरस्वतीं वा संसेव्य धनं पात्रे समर्पयेत् ।	22a		
······घाते···ब्रह्महनो··· ।	22b	251a	···घाती···ब्रह्महणि······ ।
·········वा यथावर्णे ······त्रयीनिषूदनम् ।	23a	251b	······च यथावर्णं ······त्रेयीनिषूदकः ।
···········घातनार्थमुपागतः ।	23b	252a	······घातार्थं चेत्समागतः ।
······आचरेत् ।	24a	252b	······आदिशेत् ।
सुराम्वुघृतगोमूत्रं पीत्वा शुद्धिः सुरापिनः ।	24b	253	सुराम्बुघृतगोमूत्र- पयसामग्निसंनिभम् । सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥
अग्निवर्णं मृते नापि चीरवासा जटी भवेत् ।	25a	254a	बालवासा जटी वापि ब्रह्महत्याव्रतं चरेत् ।

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व्रतं ब्रह्महनं कुर्यात्			
पुनः संस्कारमर्हति ॥	25b	255b/1	पुनः संस्कारमर्हति ॥
रेतोविण्मूत्रपानाच्च			अज्ञानात्तु सुरां पीत्वा
सुरापा ब्राह्मणी तथा ।	26a	255a	रेतोविण्मूत्रमेव च ।
पतिलोकपरिभ्रष्टा			पतिलोकं न सा याति
गृध्री स्याच्छूकरी शुनी ।	26b		ब्राह्मणी या सुरां पिबेत् ।
			इहैव सा शुनी गृध्री
		256	सूकरी चोपजायते ॥
स्वर्णहारी द्विजो राज्ञे			ब्राह्मणस्वर्णहारी तु
दत्त्वा तु मुषलं तथा ।			राज्ञे मुसलमर्पयेत् ।
कर्मणः ख्यापनं कृत्वा			स्वकर्म ख्यापयंस्तेन
हतस्तेन भवेच्छुशिः ॥	27	257	हतो मुक्तोऽपि वा शुचिः ॥
....			....
दत्त्वा शुद्धिमियाद्द्विजः ।	27c	258b	......दद्याद्वा विप्रतुष्टिकृत् ।
शयने क्रीडमानस्तु			तप्तेऽयः शयने सार्धम्
योषितं योषिता स्वपेत् ।	28a	259a	आयस्या योषिता स्वपेत् ।
उच्छेद्य लिङ्गं वृषणं			गृहीत्वोत्कृत्य वृषणौ
नैर्ऋत्यामुत्सृजेद्दिशि ।	28b	259b	नैर्ऋत्यां चोत्सृजेत्ततुम् ॥
.........दुरात्मा..........।	29a	260a	......समा वा......।
	29b	260b	
......मासमासीच्च..........।	30a	263a	.........मासमासीत...।
	30b	263b	
......स्याच्चान्द्रायणव्रतेन च ।	31a	265a	...स्यादेवं चान्द्रायणेन वा ।
.........अपि वा......।	31b	265b	............अथवा......।
वृषभैकं सहस्रं गा..........।	32a	266a	ऋषभैकसहस्रा गा.........।
	32b	266b	
.........अब्दांश्चरेत्......।	33a	267a	......अब्दं चरेत्......।
......चैतद्दद्याद्वा धेनवो दश ।	33b	267b	...अप्येतद्धेनूर्दद्याद्दशाथवा ।
	33c	269a	
.........पशुमण्डूकघातनात् ।	34a	270a	......मण्डूकांश्च पतत्त्रिणः ।
पिबेत्क्षीरं त्र्यहं पापी			हत्वा त्र्यहं पिबेत्क्षीरं
कृच्छ्रं वाप्यधिकञ्चरेत् ।	34b	270b	कृच्छ्रं वा पादिकं चरेत् ।
गजे नीलात्वृषान्पञ्च			गजे नीलवृषाः पञ्च
शुक्लवत्सं द्विहायनम् ।	35a	271a	शुके वत्सो द्विहायनः ।

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ण: ।	35b	271b	न: ।
	36a	276a	
... ··· दत्वा ··· च ··· ।	36b	280a	··· गत्वा ··· तु ··· ।
... ··· च ··· ।	37a	280b	··· ··· स ··· ।
... ··· कार्यं कृच्छ्रशेषं व्रतानि च ।	37b	282b	··· ···कार्यः कृच्छ्रः शेषव्रतानि च ।
	38a	283b	
प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुद्ध्यति ॥	38b		
रिपून्धान्यप्रदानाद्यैः स्नेहाद्यैर्वाप्युपक्रमेत् ।	39a		
.... ··· च ··· ··· ।	39b	284a	··· ····तु ··· ।
··· ··· ··· वदेच्च ··· वचः ।	40a	285a	··· ··· ··· अभिशंसेत् ···· परम् ।
अप्रेक्ष्यो······ अयाची ··· ··· ।	40b	285b	अब्भक्ष्यो···· स जापी ··· ···· ।
··· ··· भातृभार्यां ··· ··· ··· ।	41a	287a	··· भ्रातृजायां ··· ··· ।
··· ··· शुचिर्भवेत् ।	41b	287b	···· ··· विशुध्यति ।
··· ··· पयोव्रती ।	42a	289a	···· ··· पयोव्रतः ।
···· ··· मुच्यते ··· ।	42b	289b	··· शुध्यते ··· ।
त्रिःकृच्छ्रमाचरेद्व्रात्ये याजकोऽपि चरन्नपि ।	43a	288a	त्रीन्कृच्छ्रानाचरेद्व्रात्य- याजकोऽभिचरन्नपि ।
पठेद्वेदं यथाशक्ति त्यक्त्वा च शरणागतान् ।	43b	288b	वेदप्लावी यवाश्यब्दं त्यक्त्वा च शरणागतम् ।
प्राणायामत्रयं कुर्यात्··· ।	44a	290a	प्राणायामी जले स्नात्वा··· ।
···· ··· शुद्ध्येत ···· ।	44b	290b	··· ··· भुक्त्वा ··· ।
··· ··· हुंकृत्य ··· ।	45a	291a	··· त्वंकृत्य ··· ··· ।
प्रसाद्य तञ्च मुनयः ततो हि ··· ··· ।	45b	291b	बध्वा वा वाससा क्षिप्रं प्रसाद्य ··· ··· ।
विप्रे······कृच्छ्रम् अतिकृच्छ्रं ··· ।	46a	292a	विप्र ···· कृच्छ्र- स्त्वतिकृच्छ्रौ ··· ।
	46b	293a	

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प्रायश्चित्तप्रकल्पः … ।	46c	293b	प्रायश्चित्तं प्रकल्प्यं …
गर्भत्यागो भर्तृनिन्दा स्त्रीणां पतनकारणम् । एष ग्रहान्तिके दोषः तस्मात्तां दूरतस्त्यजेत् ॥	47	297	पतितानामेष एव विधिः स्त्रीणां प्रकीर्तितः । बासो गृहान्तिके देयम् अन्नं वासः सुरक्षणम् ॥
		298	नीचाभिगमनं गर्भ- पातनं भर्तृहिंसनम् । विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम् ॥
… … गुरोः … ।	48a	300a	… … पर्षदो …. ।
असंविख्यात … … ।	48b	300b	अनभिख्यात … … ।
… … उपोषणो … ।	49a	301a	… उपोषितो …. ।
… … विशुद्धे च … ।	49b	301b	… विशुध्येत … ।
सोमेभ्यः … ऋचा … ।	50a	302a	लोमभ्यः … अथवा … ।
… … स्थित्वा तु जुहुयात् ।	50b	302b	… स्थित्वाभिजुहुयात् … ।
त्रिरात्रोपोषणो … … ।	51a	303a	त्रिरात्रोपोषितो … ।
सुरापः … … च … ।	51b	303b	ब्राह्मणः … तु … ।
अज्ञानकृतपापस्य नाशः सन्ध्यात्रये कृते ।	52a	307	निशायां वा दिवा वापि यदज्ञानकृतं भबेत् । त्रैकाल्यसंध्याकरणात् तत्सर्वं विप्रणश्यति ॥
रुद्रैकादशजप्याद्धि पापनाशो भवेद्द्विजाः ।	52b	308b	सर्वपापहरा ह्येते रुद्रैकादशिनी तथा ॥
सहस्रशीर्षाजप्येन … ।	53a	304a	सहस्रशीर्षाजापी … ।
………कुर्यात्…… ।	53b	305a	….. कार्यं….. ।
ओङ्काराभियुतं सायं सलिलप्राशनाच्छुचिः ।	54a	306a	ओङ्काराभिष्टुतं सोम- सलिलं पावनं पिबेत् ।
कृत्वोपवासं रेतो- विण्मूत्राणां प्राशने द्विजः ।	54b	306b	कृत्वा हि रेतोविण्मूत्र- प्राशनं तु द्विजोत्तमः ।
………शान्तं……… ।	55a	307a	……क्षान्तं……… ।
……हि……… चाशु स्मृत्वा ह्यपोहितः ।	55b	310b	……इह…… महापातकजान्यपि ।
……सहस्रगायत्रीं शुध्येद्ब्रह्मवधादृते ।	55c	311b	……सहस्रं गायत्र्याः शुध्येद्ब्रह्मवधादृते ॥

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....			....
ध्यानं····अकल्पता ।	56a	312a	दानं·····अकल्कता ।
······माधुर्य दमाश्चैते······ ।	56b	312b	······माधुर्यं दमश्चेति··· ।
स्नान········· ·······इन्द्रियनिग्रहः ।	57a	313a	स्नानं········· ·········उपस्थनिग्रहाः ।
तपोऽक्रोधो गुरोर्भक्तिः शौचञ्च नियमाः स्मृताः ।	57b	313b	नियमा गुरुशुश्रूषा शौचाक्रोधाप्रमादता ।
पञ्चगव्यं तु गोक्षीरं दधिमूत्रशकृद्घृतम् ।	58a	314a	गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
······परेद्यु······ ······द्विजाः ।	58b	314b	······परेह्नि········· ·········चरन् ।
······सान्तपनैः······ ।	59a	315a	······सान्तपन·········· ।
	59b	315b	
	60a	316a	
······प्रत्याहाभ्यस्तैः······ ।	60b	316b	······प्रत्यहं पीतैः······ ।
·········पावनः ।	61a	317a	······उदाहृतः ।
······चैकेन······उदाहृतः ।	62	318	···चैवायं········प्रकीर्तितः ।
······पूर्णाम्बुभोजनात् ।	63	319	·········पूरान्नभोजनः ।
कृच्छ्रातिकृच्छ्रं······ ।	64a	320a	कृच्छ्रातिकृच्छ्रः······ ।
द्वादशाहोपवासैश्च समुदाहृतः ।	64b	320b	द्वादशाहोपवासेन···परिकीर्तितः ।
	65a	321a	
एकैकं········शामो······ ।	65b	321b	एकरात्र·· ··सौम्यो······ ।
······एकैकं स्याद्यथाक्रमात् ।	66a	322a	······एकैकस्य यथाक्रमम् ।
······इत्येव···पञ्चदशाह्निकः ।	66b	322b	···इत्येष···पञ्चदशाह्निकः ।
तिथिपिण्डांश्चरेद्वृद्ध्या········ ।	67a	323a	तिथिवृद्ध्या चरेत्पिण्डान् ··· ।
············चरेत् ।	67b	323b	·········चरन् ।
	68	324	
कृत्वा त्रिषवणं स्नानं पिण्डञ्चान्द्रायणञ्चरेत् ।	69a	325a	कुर्यात्त्रिषवणस्नायी कृच्छ्रं चान्द्रायणं तथा ।
	69b	325b	
अनादृष्टेषु········ ।	70a	326a	अनादिष्टेषु········· ।
धर्मार्थी·········· ।	70b	326b	धर्मार्थं········· ।
·········अश्नुते ।	70c	327a	·········आप्नुयात् ।

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प्रेताशौचं प्रवक्ष्यामि तच्छृणुध्वं यतव्रताः ।	1a		
	1b	1a	
………अनुवाह्य इतरैः………युतः ।	2a	1b	……अनुव्रज्य इतरो………वृतः।
……जप्यं……… ।	2b	2a	………गाथा……… ।
	2c	2b	
	3	3	
……पत्नीनाञ्च…… ।	4a	4a	………प्रेतानां……… ।
कामोदकाः…पुत्र…द्विजाः ।	4b	4b	कामोदकं…प्रत्ता… ऋत्विजाम्।
नामगोत्रेण ह्युदकं सकृत्सिञ्चन्ति वाग्यताः ।	4c	5a	सकृत्प्रसिञ्चन्त्युदकं नामगोत्रेण वाग्यताः।
पाषण्डपतितानां तु न कुर्युरुदकक्रियाः । न ब्रह्मचारिणो व्रात्या योषितः कामगास्तथा ॥	5	5b 6a	न ब्रह्मचारिणः कुर्युः उदकं पतितास्तथा। पाखण्ड्यनाश्रिताः स्तेना भर्तृघ्न्यः कामगादिकाः।
सुरापाः स्वात्मघातिन्यो…… ।	6a	6b	सुराप्य आत्मत्यागिन्यो… ।
ततो … त्वनित्या जीवसंस्थितिः ।	6b	11b	अतो…क्रियाः कार्याः स्वशक्तितः।
क्रिया कार्या यथाशक्ति ततो गच्छेद्गृहान्प्रति ।	7a	12a	इति संश्रुत्य गच्छेयु— गृहं बालपुरः सराः।
विदार्य … … ।	7b	12b	विदश्य … … ।
… अथाग्निमुदकं … ।	8a	13a	… अग्न्यादि सलिलं … ।
	8b	13b	
… … प्रेतसंस्पर्शनादपि ।	9a	14a	… … प्रेतसंस्पर्शिनामपि।
ईक्षतां … … ।	9b	14b	इच्छतां … …. ।
… … पृथक्पृथक् ।	10a	16a	… … पृथक्क्षितौ।
पिण्डं यज्ञकृता … ।	10b	16b	पिण्डयज्ञावृता … … ।
… … श्रुतिचोदिताः ।	11	17	… …. श्रुतिचोदनात्।
… … आचूडं … ।	12a	23a	… आचूडान् … ।
	12b	23b	
…. … उच्यते ।	13a	18a	… … इष्यते।

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	13b	18b	
	13c	20a	
दशद्वादशवर्णानां			क्षत्रस्य द्वादशाहानि
तथा पञ्चदशैव च ।			विशः पञ्चदशैव तु ।
त्रिंशद्दिनानि च तथा			त्रिंशद्दिनानि शूद्रस्य
भवति प्रेतसूतकम् ॥	14	22	तदर्धं न्यायवर्तिनः ।
	15	24	
	16a	25a	
नीरसे ··· तथा ··· कारकम् ।	16b	25b	निवास ··· प्रेते ··· कारणम् ।
हतानां नृपगोविप्रैर-			महीपतीनां नाशौचं
लक्षं चात्मघातिनाम् ।			हतानां विद्युता तथा ।
विषाद्यैश्च हतानाञ्च			गोब्राह्मणार्थं संग्रामे
नाशौचं पृथिवीपतेः ॥	17	27	यस्य चेच्छति भूमिपः ॥
	18	28b	
		29a	
··· हतानाञ्च ··· ।	19a	29b	··· हि कष्टायां ··· ।
कालोऽग्निकर्म ··· जपः ।	19b	31a	कालोऽग्निः कर्म ··· जलम् ।
··· सर्वेषां ··· ।	20a	31b	··· सर्वेऽमी ··· ।
··· नद्यास्तु ··· ।	20b	32a	···· ··· नद्याश्च ··· ।

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	21a	35a	
फलसोमक्षौमवीरुद्-			फलोपलक्षौमसोम
दधि क्षीरं घृतं जलम् ।	21b		मनुष्यापूपवीरुधः ।
तिलौदनरसक्षार-			तिलौदनरसक्षारान्-
मधुलाक्षायुतं हविः ॥	21c	36	दधि क्षीरं घृतं जलम् ॥
			शस्त्रासवमधूच्छिष्टं
		37a	मधुलाक्षाश्च बर्हिषः ।
वस्त्रोपलामवं पुष्पं			मृच्चर्मपुष्पकुतप-
शाकमृच्चर्मपादुकम् ।	22a	37b	केशतक्रविषक्षितीः ।
एणत्वञ्चैव कौषेयं			कौशेयनीललवण-
लवणं मांसमेव च ॥	22b	38a	मांसैकशफसीसकान् ।
पिण्याकमूलगन्धांश्च			शाकार्द्रौषधिपिण्याक-
वैश्यवृत्तो न विक्रयेत् ।	23a	38b	पशुगन्धांस्तथैव च ।

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			वैश्यवृत्त्यापि जीवन्नो
		39a	विक्रीणीत कदाचन।
... विक्रयंस्तेषां-			... विक्रयं नेयास-
तिलयान्येन संयुतम्।	23b	39b	तिला धान्येन तत्समाः।
लवणादि न विक्रीयात्			लाक्षालवणमांसानि
तथा चापद्गतो द्विजः।		40a	पतनीयानि विक्रये।
कुर्यात् कृष्यादिकं तद्वद्-			आपद्गतः संप्रगृह्णन्
अविक्रेया हयास्तया ॥	24	41a	भुञ्जानो वा यतस्ततः॥
			कृषिः शिल्पं भृतिर्विद्या
			कुसीदं शकटं गिरिः।
			सेवानूपं नृपो भैक्षम्-
		42	आपत्तौ जीवनानि तु॥
			... ...
दृष्ट्वा वृत्तिविवर्जितम्।			
	25a	43a	धान्यमब्राह्मणाद्धरेत्।
राजा धर्मान्प्रकुर्वीत			ज्ञात्वा राजा कुटुम्बं च
वृत्ति विप्रादिकस्य त्र।	25b	44b	धर्म्यां वृत्ति प्रकल्पयेत्।

GP. AND PARĀŚARASMṚTI

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Benares, 1913]

	GP.	PARĀŚARASMṚTI	
	Ch. 107	**Adhyāya 1**	
पराशरोऽब्रवीद्व्यासं धर्मं वर्णाश्रमादिकम् ।	1a	×	
…… क्षयोत्पत्तिः क्षीयन्ते न ह्यजादयः ।	1b		… … क्षयोत्पत्त्या ब्रह्मविष्णुमहेश्वराः ।
… … …			… … …
यः कश्चिद्वेदकर्त्तृकः ।	2a	20	निर्णेतारश्च सर्वदा ॥
वेदाः स्मृता ब्राह्मणादौ धर्मा मन्वादिभिः सदा ।	2b		न कश्चिद्वेदकर्तास्ति वेदं स्मृत्वा चतुर्मुखः ।
		21	तथैव धर्मान्स्मरति मनुः कल्पान्तरेऽन्तरे ॥
दानं कलियुगे धर्मः कर्त्तारश्च कलौ त्यजेत् । पापकृत्यं तु तत्रैव शापं फलति वर्षतः ॥	3	25	त्यजेद्देशं कृतयुगे त्रेतायां ग्राममुत्सृजेत् । द्वापरे कुलमेकं तु – कर्तारं तु कलौ युगे ॥
आचारात्प्राप्नुयात्सर्वं । षट्कर्माणि दिने दिने ।	4a	38b	आतिथ्यं वैश्वदेवं च … … … ।
… … …			… … …
देवताथित्यादिपूजनम् ।	4b	39a	देवतानां च पूजनम् ।
… … …			…………
ह्यपूर्वा यतयस्तदा ।	5a	49a	ह्यपूर्वश्चातिथिस्तथा ।
क्षत्रियः परसैन्यानि जित्वा पृथ्वीं प्रपालयेत् ।	5b		क्षत्रियो हि प्रजा रक्षन् शस्त्रपाणिः प्रदण्डवान् ।
		61	निर्जित्य परसैन्यानि क्षितिं धर्मेण पालयेत् ॥
वणिक्कृष्यादि वैश्ये स्याद् द्विजभक्तिश्च शूद्रके ।	5c	63a	कृषिकर्म च वाणिज्यं वैश्यवृत्तिरुदाहृता ।
		64a	शूद्रस्य द्विजशुश्रूषा परमो धर्मं उच्यते ॥

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अभक्ष्यभक्षणाच्चौर्याद्- अगम्यागमनात् पतेत्।	6a	66	विक्रीणन् मद्यमांसानि ह्यभक्ष्यस्य च भक्षणम्। कुर्वन्नगम्यागमनं शूद्रः पतति तत्क्षणात्॥
			Adhyāya 2
कृषिं कुर्वन्द्विजः श्रान्तं बलीवर्दं न वाहयेत्॥	6b	2b	षट्कर्मसहितो विप्रः कृषिकर्म च कारयेत्।
		3a	क्षुधितं तृषितं श्रान्तं बलीवर्दं न योजयेत्।
		3b	हीनाङ्गं व्याधितं क्लीबं वृषं विप्रो न वाहयेत्॥
दिनार्द्धं स्नानयोगादि- कारी विप्रांश्च भोजयेत्।	7a	5b	एकद्वित्रिचतुर्विप्रान् भोजयेत्स्नातकान् द्विजः।
……… यज्ञानि क्रूरे निन्दाश्च ……।	7b	6b	… … यज्ञांश्च ऋतुदीक्षां च ………।
तिलाज्यं न विक्रीणीत सूनायज्ञादधान्वितः।	8a	7a	तिला रसा न विक्रेया विक्रेया धान्यतस्समाः।
राज्ञो … … …।	8b	12b	राज्ञे … … … …।
त्रयस्त्रिंशच्च विप्राणां कृषिकर्त्ता न लिप्यते।	8c	13a	विप्राणां त्र्यंशकं भागं सर्वपापैः प्रमुच्यते।
कर्षकाः क्षत्रविट्शूद्राः खल्वदत्त्वा तु चौरकाः।	9a	13b	क्षत्रियोऽपि कृषिं कृत्वा देवान्विप्रांश्च पूजयेत्।
		14a	वैश्यः शूद्रस्तथा कुर्यात् कृषि वाणिज्य शिल्पकम्।
			Adhyāya 3
……… शुध्येत ………।	9b	1b	…… शुद्ध्यन्ति ……।
क्षत्री दशाहाद्वैश्यस्तु द्वादशान्मासि शूद्रकः।	10a	2	क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशाहकैः। शूद्रः शुद्ध्यति मासेन पराशरवचो यथा॥

	GP.	PARĀŚARASMṚTI	
याति विप्रो दशाहात्तु क्षत्रो द्वादशकाद्दिनात् ।	10b	4a	जातौ विप्रो दशाहेन द्वादशाहेन भूमिपः ।
पञ्चदशाहाद्वैश्यस्तु शूद्रो मासेन शुद्ध्यति ।	11a	4b	वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति ।
··· ··· ··भाव··· ··· ।	11b	7a	··· ··· ··· ··· दार ··· ··· ।
जन्मना च विपत्तौ च भवेत्तेषाञ्च सूतकम् ।	12a	7b	जन्मन्यपि विपत्तौ च तेषां तत्सूतकं भवेत् ।
··· ··· दशरात्रस्य ··· ··· ।	12b	9a	······दशरात्रं स्यात् ··· ··· ।
··· ··· ··· ··· च दिनत्रयम् ।	13a	9b	··· ··· ··· तु दिनत्रयात् ।
देशान्तरे मृते बाले सद्यः शुद्धिर्यतो मृते ।	13b		भृग्वग्निमरणे चैव देशान्तरमृते तथा ।
		10	बाले प्रेते च सन्यस्ते सद्यः शौचं विधीयते ॥
··· ··· न पिण्डं ··· ··· ॥	14	14	··· ··· नाशौचं ··· ॥
··· ··· वापि ··· ··· ···मासान्स्थितो···तावद्दिनानि ॥	15	15	···· ··· चापि ···· ···मासस्थितो···दिनं तावत्तु···॥
आनामकरणात्सद्य आचूडान्तादहर्निशम् ।			आदन्तजन्मनः सद्य आचूडान्नैशिको स्मृता ।
आव्रतस्थात्त्रिरात्रेण तदूर्ध्वं दशभिर्दिनैः ॥	16	18	त्रिरात्रमाव्रतादेशाद्- दशरात्रमतः परम् ॥
	17a	16a	
ब्रह्मचर्यादग्निहोत्रात् नाशुद्धिः सङ्गवर्जनात् ।	17b		ब्रह्मचारी गृहे येषां हूयते च हुताशनः ।
		19	सम्पर्कं चेन्न कुर्वीत न तेषां सूतकं भवेत् ॥
······कारवो······भृत्यकाः ।	18a	21a	······कारुका ··· ··· नापिताः ।
अग्निमान्श्रोत्रियो राजा ······ ।	18b	21b	राजानः श्रोत्रियाश्चैव ··· ··· ।
दशाहाच्छुद्ध्यते माता स्नानात्सूते पिता शुचिः ।	19a	25a	सर्वेषां शावमाशौचं मातापित्रोस्तु सूतकम् ।
सङ्गात् सूतौ सूतकं स्यात् ··············· ।	19b	25b	सूतकं मातुरेव स्यात् ···· ···· ···· ···· ···· ।
···· ···· ···· ····	20a	28a	···· ···· ···· तु ···· ··· ···· ।

	GP.		PARĀŚARASMṚTI
पूर्वसंकल्पितादन्य- वर्जनञ्च विधीयते ।	20b	28b	पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ।
मृतेन शुद्ध्यते सूती मृतकं जातकं त्वसौ ।	21a	×	
गोग्रहादौ विपन्नानाम् एकरात्रं तु सूतकम् ।	21b	30b	आहवेषु विपन्नानाम्- एकरात्रमशौचकम् ।
अनाथप्रेतवहनात् प्राणायामेन शुध्यति ।	22a	42	असगोत्रमबन्धुं च प्रेतीभूतं द्विजोत्तमम् । वहित्वा दाहयित्वा च प्राणायामेन शुद्ध्यति ।
प्रेतशूद्रस्य वहनात्- त्रिरात्रमशुचिर्भवेत् ।	22b	46	प्रेतीभूतं तु यः शूद्रं ब्राह्मणो ज्ञानदुर्बलः । अनुगच्छेन्नीयमानं त्रिरात्रमशुचिर्भवेत् ।
			Adhyaya 4
आत्मघातिविषाद्बन्ध- कृमिदष्टे न संस्कृतिः ।	23a	×	
गोहतं कृमिदष्टञ्च स्पृष्ट्वा कृच्छ्रेण शुध्यति ॥	23a	4	तप्तकृच्छ्रेण शुध्यन्ती- त्येवमाह प्रजापतिः । गोभिर्हतं तथोद्बन्धं ब्राह्मणेन तु घातितम् ॥
अदुष्टां पतितां भार्यां यौवने यः परित्यजेत् । सप्तजन्म भवेत् स्त्रीत्वं वैधव्यञ्च पुनः पुनः ॥	24		
बालहत्या त्वगमनाद्- ऋतौ च स्त्री तु शूकरी । अगम्या व्रतकारिण्यो भ्रष्टपानोदकक्रियाः ॥	25		
औरसः क्षेत्रजः पुत्रः पितृजौ पिण्डदौ पितुः ।	26a	24	औरसः क्षेत्रजश्चैव दत्तः कृत्रिमकः सुतः । दद्यान्माता पिता वापि स पुत्रो दत्तको भवेत् ॥

	GP.	PARĀŚARASMṚTI	
परिवित्तेस्तु कृच्छ्रं स्यात् कन्यायाः कृच्छ्रमेव च ।	26b	26a	द्वौ कृच्छ्रौ परिवित्तेस्तु कन्यायाः कृच्छ्र एव च ।
अतिकृच्छ्रं चरेद्दाता होता चान्द्रायणञ्चरेत् ।	27a	26b	कृच्छ्रातिकृच्छ्रौ दातुस्तु होता चान्द्रायणञ्चरेत् ।
	27b	27a	
जात्यन्ध ········ परिवेदने ।	27c	27b	जात्यन्धे ··· ··· परिविन्दतः ।
········ वा ········ ··· ··· न विद्यते ॥	28	30	··· ··· ··· च ··· ··· ··· ··· ··· ··· विधीयते ॥
भर्त्रा सह मृता नारी रोमाब्दानि वसेद्दिवि ॥	29	32	तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानुषे । तावत्कालं च ते स्वर्गे भर्तारं या अनुगच्छति ॥
			Adhyāya 5
श्वादिदष्टस्तु गायत्र्या जपाच्छुद्धो भवेन्नरः ।	30a	1	वृकश्वानशृगालाद्यैः दष्टो यस्तु द्विजोत्तमः । स्नात्वा जपेत्स गायत्रीं पवित्रां वेदमातरम् ॥
दाह्यो लोकाग्निना विप्रः चण्डालाद्यैर्हतोऽग्निमान् ।	30b	10	चण्डालेन श्वपाकेन गोभिर्विप्रो हतो यदि । दहेत्तं ब्राह्मणं विप्रो लोकाग्नौ मन्त्रवर्जितम् ॥
क्षीरैः प्रक्षाल्य तस्यास्थि स्वाग्निना मन्त्रतो दहेत् ।	30c	12	दग्ध्वास्थीनि पुनर्गृह्य क्षीरेण क्षालयेद् द्विजः । स्वेनाग्निना स्वमन्त्रेण पृथगेतत्पुनर्दहेत् ॥
प्रवासे तु मृते भूयः कृत्वा कुशमयं दहेत् ।		13a	आहिताग्निर्द्विजः कश्चित्- प्रवसन्कालचोदितः ।
कृष्णाजिने समास्तीर्य षट्शतानि पलाशजाः ॥	31	14a	प्रेताग्निहोत्रसंस्कारः श्रूयतां ऋषिपुङ्गवाः ।
		14b	कृष्णाजिनं समास्तीर्य कुशैस्तु पुरुषाकृतिम् ।
		15a	कार्या प्रतिकृतिस्तस्य पलाशानां च पत्रतः ॥

	GP.		PARĀŚARASMṚTI
		15b	षट्शतानि शतान्यानि पालाश्य: समिधस्तथा।
शमीं ········ वृषणे क्षिपेत्।	32a	18b	शाम्यां ············ मुष्कयोरपि।
कुण्डं दक्षिणहस्तो तु वामहस्ते तथोपभृत्॥	32b	19a	जुहूं च दक्षिणे हस्ते वामे उपभृतं न्यसेत्।
पार्श्वे तूदूखलं ········ ········ दहेत्।	33a	19b	पृष्ठे चोलूखलं ······ ········ न्यसेत्॥
उरौ निक्षिप्य दृषदं ········।	33b	20a	उरसि क्षिप्य दृशदं ·······।
······ हिरण्यशकलान् क्षिपेत्।	34	20b 21a	······ हिरण्यशकलं न्यसेत्।
अग्निहोत्रोपकरणाद् ब्रह्मलोकगतिर्भवेत्।	35a	22b	अग्निहोत्रोपकरणम् अशेषं तत्र निक्षिपेत्।
········· आज्याहुति: ······।	35b	23a	··· ··· ··· एकाहुतिं ·······।
			Adhyāya 6
हंससारसक्रौञ्चानां ···········।	36a	2a	क्रौञ्चसारसहंसांश्च ···· ···· ····।
मयूरमेषघाती च अहोरात्रेण शुद्ध्यति॥	36b	2b	जालपादं च शरभं हत्वा अहोरात्रत: शुचि:।
पक्षिण: सकलान् हत्वा अहोरात्रेण शुध्यति।	37a	8b	पक्षिणां चैव सर्वेषाम्- अहोरात्रमभोजनम्।
सर्वांश्चतुष्पदान्हत्वा अहोरात्रोषितो जपेत्।	37b	15	एवं चतुष्पदानां च सर्वेषां वनचारिणाम्। अहोरात्रोषितस्तिष्ठेत्- जपन्वै जातवेदसम्॥
शूद्रं हत्वा चरेत्कृच्छ्रम् अतिकृच्छ्रं तु वैश्यहा। क्षत्रं चान्द्रायणं विप्रं द्वाविंशं त्रिशमाहरेत्॥	38	17	वैश्यं वा क्षत्रियं वापि निर्दोषं यस्तु घातयेत्। सोऽपि कृच्छ्रद्वयं कुर्यात्- गोविंशद्दक्षिणां ददेत्॥
		18	वैश्यशूद्रं क्रियासक्तं विकर्मस्थं द्विजोत्तमम्। हत्वा चान्द्रायणं कुर्यात्- त्रिंशद्गाश्चैव दक्षिणाम्॥

APPENDIX 2

VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD BE TRACED IN GP. (INDICATING VARIANT READINGS) :

(1) In works on dharma :

	Page	Ch.	Śl.	Garuḍa Purāṇa, Chowk. edn. I
Gadādharapaddhati pt. I. Kālasāra, *Bib. Ind.* 147.	89	133	1	
पुष्य	146	127	1	सूर्य
अर्चयस्तत्, भवेत्			2	आश्चर्यन्तु, अभवत्
ब्रह्महत्यां व्यपोहति			3	ब्रह्महत्यादि नाशयेत्
कार्यं	266	128	16	कुर्यात्
	329	52	23	
Caturvargacintāmaṇi by Hemādri (Dānakhaṇḍa) Vol. I *Bib. Ind.* 72.	64	136	4	
ददतस्त्वस्य नश्यति	88	224	23b	अपि तस्य प्रणश्यति
Tīrthacintāmaṇi by Vācaspatimiśra, *Bib. Ind.* 80.	268-70	82	1-2	
शिवार्थिभिः			3	शिवात्मभिः
			4-9	
नदीं रसवतीं			10	महानदीं रसवहां
व्याप्य दिशं तथा				वाप्यादिकं तथा
धर्मयागे तु लोभाद्वै			11	धर्मयोगेषु लोभात्तु
		83	19a	(Veṅk. edn.)
कुर्याद्रुद्रपदादिषु	319	84	20	देवरुद्रपदादिषु

	Page	Ch.	Śl.	
Varṣakriyākaumudī by Govindānanda, *Bib. Ind.* 149.				
	29	116	3a	
	42-3	125	1-7	
	62	128	5	
	295	129	23b-24a	
	313	131	10-13	
नित्यं, जगत्सेतुं			14	दिव्यं, जगद्धाम
			15	
ततः			15c	पुनः
हरे			16	प्रभो
दुर्गतान्, नराः			17	दुर्वृत्तान्, सकृत्
			18	
फलाकारं	319	131	1	फलपुष्पैः
फलव्रीह्यादिभिः सर्वैः शम्भुं			2	फलव्रीह्यादिकरणैः शम्भवे
			2c	
	321	136	4	
सौवर्णं, समन्वितम्			5	स्वर्णं तु, युगान्वितम्
	322		6-8	
सोदकान्			9	मोदकान्
अघोरासंक्षयं (?)			10	अघौघसंक्षयं
विष्णुरित्युक्त्वा			11	देवदेवेशो
	363	85	1b-2b	
चायाचितेन च	456-7	123	1	वायाचितेन वा
मूल, नयेत्, प्राप्तकालः			2	शाक, पुनः, प्राप्तकामः
यमुद्दिश्य, लभेत	494	205	121	यदुद्दिश्य, लभेत्तु
मृग	504	127	1	सूर्य
अत्रोपवासं कृत्वा तु इति ख्याता			2	आश्चर्यन्तु व्रतं कृत्वा विख्याता
			3b	
			8b	

	Page	Ch.	Śl.	
समानि च, तपः			9-10	
			11	समो न हि, जपः
विधिवत् पुष्पदीपाद्यैः			12-13	
			14	सहिरण्यप्रदीपाद्यैः
			15-18	
प्रदद्यात् कनकक्रोडं			19	कनकक्रोडसहितं
विप्रा			20	विद्यात्
स्नानं ततो, अथ	508-9	124	12b	दानं तपो, आत्म
			13	
अस्तकाले, चतुर्दशी			14	अन्तकाले, गुरुं श्रितः
अथ शक्तितः, श्रद्धया कथां			15	सघृतं चरुं, गीतसंकथाम्
			16-17	
तत्प्रसीद महादेव, समर्पितं			18	त्वत्प्रसादान्मया देव, समापितं
			21b	
कथामेनाञ्च पुण्यदां	512-13	124	1	कथाञ्च सर्वकामदं
			2	
अर्बुदे, देशे, मन्दवासनकः			4	अम्बुदे, राजा, सुन्दरसेनक
कुक्कुरैकसंयुक्तो				कुक्कुरैः समायुक्तो
			5	
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फाल्गुन्यामथवा दद्याद्दानमेतन्नरोत्तम ॥
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चन्द्र-सूर्यग्रहे चैवं अश्वं दत्त्वा सुखी भवेत् ॥

अथ पूजामन्त्रः

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त्रिलोकीनाथ देवेश सर्वभूत कृपानिधे ।
गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥
इत्युच्चार्याथ दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥
सुरेन्द्रलोकमासाद्य क्रीडते कालमक्षयं ॥

वर्षार्बुदसहस्राणि क्रीडित्वा सुचिरं दिवि।
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत् ॥

॥ इति विष्णुगजदानविधिः ॥

p. 643 गन्त्रीं तुरङ्गसंयुक्तां यो ददाति द्विजातये।
ch. 9 सर्वकामसमृद्धात्मा स राजा जायते भुवि ॥
p. 648 ऐष्टकं दारवं वापि मृण्मयं वापि शक्तितः।
ch. 9 सर्वोपस्करणोपेतं यो दद्याद्विपुलं गृहं ॥
ब्राह्मणाय दरिद्राय विदुषे च कुटुम्बिने।
क्रीडित्वा सुचिरं स्वर्गे मानुष्यं लोकमागतः।
भवत्यव्याहतैश्वर्यः सर्वकामसमन्वितः ॥
p. 681 सुशीलाय सुवृत्ताय सुविद्याय तपस्विने।
ch. 9 कन्या देया प्रयत्नेन नेतरस्मै कथञ्चन ॥

p. 699
ch. 10 दक्षिणसंख्या—

गतनिष्कसमोपेतं तदर्द्धार्द्धमथापि वा।
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम् ॥
उत्तमं तु शतेनैव मध्यमं तु तदर्द्धतः।
तदर्द्धेन कनिष्ठं तु देयं कृष्णमृगाजिनं।
न वित्तशाठ्यं कुर्वीत फलहानेस्तु कारणात् ॥
p. 942 नीलकण्ठस्य मोक्षेण गयायाञ्च तिलोदकैः।
ch. 13 वर्षासु दीपदानेन पितृणामनृणो भवेत् ॥
यस्तु ब्राह्मणगेहेषु दीपमालां प्रयच्छति।
न निर्वर्त्य तमो घोरं ज्योतिषां लोकमाप्नुयात् ॥
p. 952 पान्थं परिचरेद्यस्तु शयनासनभोजनैः।
ch. 13 स स्वल्पेन प्रयासेन जयति क्रतुयाजिनाम् ॥
प्रतिश्रयं सुनिर्वातं शुचिभूमितलं शुभं।
अध्वनीनाय सम्पाद्य सद्यो दहति पातकम् ॥
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च।
ग्रीष्मे च शीतलतले पान्थं विश्राम्य नाकभाक्।
दत्त्वा वासो विवस्त्राय रोगिणे रुक्प्रतिक्रियाम् ॥
तृषार्त्ताय जलं स्वादु मृष्टमन्नं बुभुक्षवे।
पथिकाय यथा वित्तं सर्वं तरति दुष्कृतं ॥
अध्वन्यमनुमान्यापि शाकमूलफलैर्जलैः।
सकृत् सत्कृत्य वाचापि श्रेयसो भाजनं भवेत् ॥

अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।
अगाधजलसञ्चारे तेषां नौकाधिकारिणः ॥
प्रपां अपां रसैदिंकैः (?) पूर्णा पथिकहेतवे ।
ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिनः ॥
pp. 990-1 मूल्येन कृत्वा धर्मान्नजलदानं प्रयच्छति ।
ch. 13 प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृतः ॥
क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुस्रवाः ।
घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥
दिनानि बहुजीवन्ति अन्नेन रहिताः किल ।
न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥
सर्वप्रदो नरव्याघ्र जलदानात् प्रकीर्तितः ।
उदके सर्वबीजानि इत्येवं गौणिकी स्मृतः ॥

Vratakhaṇḍa, Vol. II. (Bib. Ind. 1872.)

pp. 62-3 अर्चयित्वा यथायोग्यं परमात्मानमच्युतम् ।
ch. 18 गायत्रीमभ्यसेत्तत्र देवदेवस्य सन्निधौ ॥
सहस्रं दशसाहस्रं शतञ्चापि स्वशक्तितः ।
अथ ताम्रमयं पात्रं मृण्मयं वा समानयेत् ॥
घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।
सुवर्णं रजतं मुक्तां रक्तान्नानि तिलांस्तथा ॥
अन्तर्निधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।
स्थापयित्वा तु तस्याग्रे पूजनान्ते महामतिः ॥
तत्र मार्तण्डमारभ्य संपूज्य च यथाविधि ।
प्रदक्षिणं नमस्कार स्तोत्रालापैर्मुदा युतः ॥
स्थितः प्ररूढतिमिरनिर्भेदचतुरप्रभः ।
नानाव्याधिसमुत्थार्त्तिं मम संशमयत्वितः ॥
पुरुषः पुष्कराक्षश्च सर्वान्तरसमास्थितः ।
परमात्मासयक्लेशं व्यपोहतु ममाच्युत ।
इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥
आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।
विप्राय वेदविदुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दत्त्वा कुर्याद् ब्राह्मणभोजनं।
भुञ्जीत बान्धवैः सार्द्धमुत्सृजेन्नियमानपि ॥
एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः।
सौम्यगात्रप्रवृत्तश्रीश्चिरमायुश्च विन्दति ॥
यथापः शमयत्यग्निं समिद्धमतिकामतः।
तथा व्रतमिदं ब्रह्मन् रोगाग्निं शमयेदिह ॥
नानाव्याधिभृशार्त्तानां नराणामिह सुव्रत।
तत् प्रतापशमोपायो व्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्तं गायत्रीव्रतम्।

pp. 227-9
ch. 19

सनत्कुमार उवाच—

अथ पर्वणि यत्कृत्यं तच्छृणुष्व महामते।
यज्ज्ञात्वा मनसः क्षान्तिं [कान्तिं] सुसम्भूतिश्च विन्दति ॥
यत्पर्वणि कृतन्तावत् [नाथ] शुभं वा यदि वाशुभं।
षष्ठिवर्षसहस्राणि तत्फलं भुञ्जते नराः ॥
दयितं जीवितं पुंसां सर्वेषामपि सम्मतं।
यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नराः ॥
अतस्तच्छान्तिजननमायुः प्रदमनाकुलं।
सर्वसौख्यप्रदं भद्रं तादृग्व्रतमिहोच्यते ॥
चतुर्दश्यां शुचिः स्नात्वा दन्तधावनपूर्वकम्।
चरितब्रह्मचर्यश्च यतवाक्कायमानसः ॥
पौर्णमास्यां तथा कृत्वा देवपूजां समाचरेत्।
मण्डलं चतुरस्रन्तु कारयेत् कुसुमाक्षतैः ॥
तस्मिन् श्रीशं श्रियं देवीमर्चयेत् सुसमाहितः।
वृहन्तं पयसा पूर्णं गव्येन स्थापयेद् घटं ॥
चतुरस्तोयपूर्णास्तु कलशांस्थापयेत् क्रमात्।
मध्ये वावाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥
इन्द्रियाणि तथा पञ्च बुद्धि प्राणं तथा मनः।
न्यसेद्देयानि सर्वाणि कलशेषु चतुर्ष्वपि ॥
सर्वापद्भ्यस्तरेन्मर्त्त्यश्चाधिव्याधिभयादपि।
रक्षन्तु सर्वदा मां तु बुद्धिप्राणं मनश्च नः ॥
अवन्तु सर्वदापद्भ्यो मङ्गलानि दिशन्तु नः।
इति मन्त्रेण चाभ्यर्च्य समिद्धे जातवेदसि ॥

षड्भिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि ।
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संयतः ॥

मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च ।
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट् ॥
अथैवायुधमन्त्रेण प्राणेन करणैरपि ।
हुत्वा तु करणायेति (पुरुष) तच्छेषेण कलिन्त्यजेत् ॥
अथासने स्थितं साध्यं कृत्वाचार्यस्तदग्रतः ।
अभिषेकं ततः कुर्यात् पयसा तज्जलेन च ॥
कुटुम्बिने दरिद्राय निष्कमावञ्च हाटकं ।
तिलान्नलवणादीनि दद्याद्विप्रशताय च ॥
पूर्णकुम्भांस्ततो वास्मै हरिद्राचूर्णसंयुतान् ।
बीजपूर्णांस्तु कलशान् लवणेन प्रपूरितान् ॥
चतुरश्चतुरो दद्याद्योषिद्भ्यः परमायुषे ।
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पणं ॥
उपवासविधानेन दिनशेषं नयेत्सुधीः ।
अनन्तरे च दिवसे कुर्याद्भगवदर्चनं ॥
बान्धवैः सह भुञ्जीत नियमांश्च विसर्जयेत् ।
एवं पर्वणि यः कुर्याच्चिरञ्जीवो भवेच्च सः ॥
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति ।
स्नानं पर्वणि यः कुर्यात्तच्छान्तिं सोऽश्नुते पराम् ॥

इति गरुडपुराणोक्तमायुर्व्रतम् ।

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pp. 869-76 ch. 31 श्वेतद्वीपे सुखासीनं देवदेवं जगद्गुरुं ।
वासुदेवं जगन्नाथं स्थितिसंहारकारकं ॥
प्रणिपत्य महादेवं चराचरगुरुं हरिम् ।
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः ॥

. . . .

विष्णुरुवाच—

कथयामि न सन्देहो व्रतानामुत्तमं व्रतं ।
प्रद्युम्नायापि नाख्यातं पुत्रप्रीत्या व्रतं त्विदं ॥

संक्रान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथिः ।
पर्वस्वेतेषु दातव्या काञ्चनाख्या पुरी शुभा ॥
रौप्या ह्यस्या अधोभूमिः शिखरं काञ्चनं तथा ।
स्तम्भा रत्नमयाः कार्या दशौरससमन्विताः ।
प्राकारं कारयेद्धैमं रौप्यं पैष्टमथापि वा ॥
p. 876 त्वया काञ्चनपुर्याख्यं व्रतमेतत् कृतं पुरा ।
व्रतप्रसादाद्भर्त्ताहं लब्धस्त्रैलोक्यपूजितः ॥

इति गरुडपुराणोक्तं काञ्चनपुरीव्रतं ।

Gaṅgāvākyāvalī by Viśvāsadevī
Ed. by J. B. Chaudhuri, Contribution of
Women to Sanskrit Literature,
Vol. IV. Calcutta 1940

p. 144 तथा च गारुडे—

न नष्टाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।
शौचेप्सुः सर्वदाचामेदासीनः प्रागुदङ्मुखः ॥
[Bhaviṣya purāṇa, Uttara, Ch. 123, V. 2]

p. 145. गारुडे—

अङ्गुष्ठ-मूलान्तरतो रेखाया ब्राह्ममुच्यते ।
अन्तरङ्गुष्ठ-देशिन्योः पितृणां तीर्थमुत्तमम् ॥
कनिष्ठा-मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।
अङ्गुल्यग्रे स्मृतं दैवं तदेवार्षं प्रकीर्तितम् ॥
मूले दैवतमार्षं स्यादाग्नेयं मध्यतः स्मृतम् ।
तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

p. 146 तथा गारुडे—

संवृत्याङ्गुष्ठ-मूलेन मुखं वै समुपस्पृशेत् ।
अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः ॥
तर्जन्यङ्गुष्ठयोगे च स्पृशेन्नासा-पुट-द्वयम् ।
तर्जन्यङ्गुष्ठ-योगेन श्रवणे समुपस्पृशेत् ॥

सर्वासामग्रयोगेन हृदयन्तु तलेन वै।
संस्पृशेच्च शिरस्तद्वत् अङ्गुष्ठेनाथवा द्वयम्॥
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्व-देवताः।
मूर्ध्नि संस्पर्शनादेकः पीतः स पुरुषो भवेत्॥

Gobhilīya Smṛti 1. 2. 7-8.

p. 165 गारुड-भविष्ययो :— cf.GP.I.217.38

पुष्ये वा जन्मनक्षत्रे व्यतीपाते तु वैधृतौ।
अमावास्यां नदी-स्नानं हरत्याजन्मदुष्कृतम्॥

Tithitattva, p. 433. l. 5.

p. 170 daśaharāsnāna

नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात्।

p. 173 गारुडे—

य इच्छेद्विपुलान् भोगांश्चन्द्र-सूर्य-ग्रहोपमान्।
प्रातः स्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ॥GP. I. 217.125

p. 174 गङ्गां योऽत्रावगाहन्ते माघे मासि नराधिप।
चतुर्युग सहस्राणि न पतन्ति सुरालयात्॥

p. 175 दिने दिने सहस्रन्तु सुवर्णानां विशांपते।
तेन दत्तं हि गङ्गायां यो माघे स्नाति मानवः॥

p. 176 गारुडे—

चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम्।
स स्नातः सर्वतीर्थेषु किमर्थमयते महीम्॥

गारुडे—

p. 177 सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा।
चूडामणिरयं योगस्तत्रानन्तफलं लभेत्॥

p. 194 स्कान्दे गारुडे च—

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्।
वृथा तस्य महायज्ञा नीलवासो बिभर्ति यः॥

p. 312 तथा च गरुड-शङ्खौ—

नित्यं नैमित्तकं चैव क्रियाङ्गं मलकर्षणम्।
तीर्थाभावे तु कर्तव्यमुष्णोदकंपरोदकैः॥ G.P. 217.117.

Madanapārijāta of Madanapāla
(Bib. Ind. 1893)

Stabaka 3 धात्रीफलेन यत्पुण्यं जयन्त्याः समुपोषणे।
p. 302 Śl.18 खगेन्द्र स लभेन्मर्त्यस्तुलसीपूजनेन तत्॥
यथा कथञ्चिदाहृत्य कुसुमैः पूजयेद्धरिम्।
नाकपृष्ठमवाप्नोति नात्र कार्या विचारणा॥

Varṣakriyākaumudī by Govindānanda
Bib. Ind. 149

pp. 58 and भर्तुर्भार्या व्रतं कुर्यात् भार्यायाश्च पतिस्तथा।
69 असामर्थ्ये तयोस्ताभ्यां व्रतभङ्गो न जायते॥
92 चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम्।
स स्नातः सर्वतीर्थेषु किमर्थमटते महीम्॥
175 इन्द्राय सुराधिपतये सवाहनपरिवारायुधाय नम इत्यादि।
314 प्रपद्येऽहं सदा देवं सर्वकामप्रसिद्धये।
315 भाद्रे कृष्णत्रयोदश्यां युगादौ श्राद्धकृन्नरः।
गङ्गायां पिण्डदानेन समं फलमवाप्नुयात्॥
322 एवमभ्यर्च्य देवेशं कृत्वा पुष्पाञ्जलिं वदेत्।
504 यथेयं पापनाशाय प्रोक्ता चैकादशी शुभा।
508 त्रयोदश्यां शिवं पूज्य प्रकुर्यान्नियमं व्रती।
श्वस्ते शिवचतुर्दश्यां जागरिष्याम्यहं निशि॥
509 इति क्षमाप्य स्तुत्वा च नत्वा च बहुशः शिवम्।
विसर्जयेत् परेद्युश्च शिवभक्तानथ द्विजान्॥
भोजयित्वा प्रयत्नेन पारणं स्वयमाचरेत्॥
एवमेतद्व्रतं पुण्यं कृत्वा द्वादशवार्षिकम्।
512-13 पुरा कैलासशिखरे सर्वरत्नविभूषिते।
सुखोषिता शैलसुता देवी पप्रच्छ शङ्करम्॥
कर्मणा केन भगवन् व्रतेन तपसापि वा।
धर्मार्थकाममोक्षाणां हेतुस्त्वं परितुष्यसि॥
शरांश्चापं स बिभ्राणो वने बिभ्राणो सर्वतः।
तडागात्तोयमानीय तस्य बिल्वस्य मूलतः।
एवमेतद्व्रतं देवि मम प्रीतिकरं परम्॥
यज्ञदानतपांस्यस्य कलां नार्हन्ति षोडशीम्।
एतद्व्रतप्रभावेण गाणपत्यमवाप्नुयात्॥

Śrāddhakriyākaumudī by Govindānanda
Bib. Ind. 157

p. 113 प्रारम्भे कर्मणां विष्णुं पुण्डरीकं स्मरेद्धरिम् ।

Smṛtitattva by Raghunandana
Vol. I., Calcutta, 1895

p. 439 स्थौल्यालयस्यविषघ्नश्च कटूद्दीपनपाचनः ।

p. 440 मुद्गः कषायो मधुरः कफपित्तामजिल्लघुः ।
ग्राही शीतः पटुः पाके चक्षुष्यो नातिवातलः ।
वातनुत्पित्तलो बल्यो मेदमांसकफप्रदः ।
मसूरो मधुरः ··· ··· ··· भिन्नवर्चसः ॥

p. 441 तिलः कषायो ··· ··· ··· केश्योऽनिलापहः ॥
स्निग्धो बल्यो ··· ··· ··· लेपहितश्च सः ॥
समाधुर्यात् ··· ··· ··· ··· चापि पित्तहा ॥
औष्ण्यात् ··· ··· ··· ··· संवत्सरोषितम् ॥

अथ शाकगुणा :—

पटोलं कफपित्तासृक् ··· ··· ··· विनाशनम् ॥
पटोलपत्रं ··· ··· ··· ··· तस्य विरेचकम् ॥
वास्तूकः शुक्रलो ··· ··· ··· अग्निबलवर्द्धनः ॥
वयःसंस्थापनी ··· ··· ··· हृल्लासकुष्ठनुत् ॥
मूलकं गुरु ··· ··· ··· ··· कफवातनुत् ॥
नालीशाकञ्च ··· ··· ··· ··· वातप्रकोपनम् ॥
तच्छुष्कवर्ण ··· ··· ··· ··· वातविवर्द्धिनी ॥
तण्डुलीयमसृक् ··· ··· ··· श्लेष्महरं गुरु ॥
कफपित्तहरी ··· ··· ··· ··· कफपित्तजित् ॥
पञ्चांगुलः ··· ··· ··· ··· ··· विनाशहेतुः ॥
तस्माद् बुधैः ··· ··· ··· ··· ··· प्रशस्यते ॥
सर्वं शाकं ··· ··· ··· ··· ··· पुनर्णवा ॥
p. 442 वार्ताकुरेषा ··· ··· ··· ··· नाशिनी च ॥
सा बाला ··· ··· ··· ··· पित्तप्रसादिनी ॥
कुष्माण्डकं ··· ··· ··· ··· बस्तिशोधनम् ॥
सर्वदोषहरं ··· ··· ··· ··· ··· कफरोगनुत् ॥
सक्षारा मधुरा ··· ··· ··· पित्तनाशिनी ॥

वातश्लेष्मकरीं ··· ··· ··· ··· कफरोगनुत् ॥
कारवेल्लः स कर्कटी ··· ··· ··· वातलम् ॥
त्रपुषं मूत्रलं ··· ··· ··· ··· विषदो लघुः ॥
विशेषादर्शसां ··· ··· ··· ··· शोथकरं कटु ॥
कच्ची सदा कटुः ··· ··· ··· पित्तहरं गुरु ॥
कुमुदोत्पल ··· ··· ··· ··· ··· मधुरा इमे ॥
मांसं वातहरं ··· ··· ··· ··· रसपाकयोः ॥
मत्स्यास्तु ··· ··· ··· ··· पित्तकराः मताः ॥
अध्वव्यवाय ··· ··· ··· मत्स्याशिनः सदा ॥
क्षुद्रमत्स्यास्तु ··· ··· ··· ··· ग्रहणीहिताः ॥

pp. 442-3	अथ लवणगुणाः ।
pp. 443-4	,, फलगुणाः ।
pp. 445-6	,, तोयगुणाः ।
p. 446	,, क्षीरगुणाः ।
	,, दधिगुणाः ।
pp. 446-7	,, तक्रगुणाः ।
p. 447	,, घृतगुणाः ।
pp. 447-8	,, इक्ष्वादि ।

Nirṇayasindhu by Kamalākarabhaṭṭa
Chowk. Skt. Ser. 52. 1930

p. 170 Ekādaśī	उपोष्यैकादशीं नित्यं पक्षयोरुभयोरपि ।
pp. 177.180	दशमी शेषसंयुक्तो यदि स्यादरुणोदयः ।
,,	नैवोपोष्यं वैष्णवेन तद्धि नैकादशीव्रतम् ॥
p. 177	उदयात्प्राग्यदा विप्र मुहूर्तद्वयसंयुता ।
	संपूर्णैकादशी नाम तत्रैवोपवसेद् गृही ॥
p. 327	पूर्वाह्णे तु सदा ग्राह्याः शुक्ला मनुयुगादयः ।
Manvādi	देवे कर्मणि पित्र्ये च कृष्णे चैवापराह्णिकाः ॥
p. 469 Janmāṣṭamī jayantī	जयन्त्यां पूर्वविद्धायामुपवासं समाचरेत् ।
p. 477 ,,	तिथ्यन्ते वा उत्सवान्ते वा व्रती कुर्वीत पारणम् ॥

Brahmasūtrabhāṣya of Ānandatīrtha
Sarvamūla edn.

p. 1b *l.* 4 उक्तं च गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारंभते नियत्यैत्र तत्किमत्र नियामकं ।।

p. 4b *ll.* 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तितः ।
अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेवं परं स्मृतमिति गारुडे ।।

p. 9b *l.* 7 उक्तं च गारुडे—

सर्वज्ञाल्पज्ञभेदात् सर्वशक्त्यल्पशक्तितः ।
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो नेशजीवयोरिति ।।

p.43a *ll.*8-10 गारुडे च—

अध्यायान्ते द्विरुक्तिः स्याद्वेदे वा वैदिकेऽपि वा ।
विचारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ।
अनुक्तानां प्रमाणानां स्वीकारश्च कृतो भवेत् ।
विनिन्द्य चेतरान्मार्गान् संपूर्णफलता तथेति ।।

p.50a *ll.*9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।
सर्वत्रैक प्रकारोऽसौ सर्वरूपेष्वजो यत ।। इति गारुडे ।

p. 72b *ll.*8-9 स य एवं विदेवं मन्वानं एवं पश्यन्नात्मानमभि-
संपद्यैतेनात्मना यथाकामं सर्वान्कामाननुभव-
तीति सौपर्ण श्रुतेः ।

p. 73b *ll.*3-4 स वा एष एतस्मान्मत्याद्विमुक्तश्चिन्मात्री भव-
त्यथ तेनैव रूपेणाभिपश्यत्यभि शृणोत्यभि-
मनुतेऽभिविजानाति तामाहुर्मुक्तिरिति सौपर्ण
श्रुतौ ।

pp. 74b-75a गारुडे च—
ll. 10 ff. आत्मेत्येव परं देवमुपास्यहरिमव्ययं ।
केचिदत्रैव मुच्यन्ते नोत्क्रामन्ति कदाचन ।
अत्रैव च स्थितिस्तेषामन्तरिक्षे तु केचन ।
केचित्स्वर्गे महर्लोके जने तपसि चापरे ।
केचित्सत्ये महाज्ञानागच्छन्ति क्षीरसागरं ।
तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगाः ।

समालोक्यं च सरूपत्वं सामीप्यं योग एव च ।
इमामारभ्य सर्वत्र यावत्सुक्षीरसागरे ।
पुरुषोऽनन्तशयनः श्रीमान्नारायणाभिधः ।
मानुषा वर्णभेदेन तथैवाश्रमभेदतः ।
क्षितिपा मनुष्य-गन्धर्वा देवाश्च पितरश्चिराः ।
आ जानजाः कर्मजाश्च तात्त्विकाश्च शचीपतिः ।
रुद्रो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तराः ।
नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च ।
सर्वे शतगुणोद्रिक्ताः पूर्वस्मादुत्तरोत्तरं ।
पूज्यन्ते चावरैस्ते तु सर्वपूज्यश्चतुर्मुखः ।
स्वजगद्व्याप्तिस्तेषां पूर्ववत्समुदीरिता ।
सयुजः परमात्मानं प्रविश्य बहिर्गताः ।
चिद्रूपान्प्राकृतांश्चापि विना भोगांस्तु कांश्चन ।
भुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृतेति ।

Bhāgavata tātparya nirṇaya,

Sarvamūla edn. pt. 3

p. 788b उक्तं च गारुडे—

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।
गायत्री भाष्यरूपोऽसौ वेदार्थपरिबृंहितः ।
पुराणानां साररूपः साक्षाद्भगवतोदितः ।
द्वादशस्कन्धसंयुक्तः शतविच्छेदसंयुतः ।
ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिध इति ।

p. 789a गारुडे च—

धर्मार्थकाममोक्षाणामेकमेवपदं यतः ।
अवरोधोहृदीशस्य पृथग्वद्ये नतानहं इति ।

p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि ।
क्रियां कर्मेन्द्रियाण्याहुस्तन्मूलत्वादहं त्रिधा ॥ इति गारुडे ।

p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरिः स्वयं ।
भण्यते केवलैश्वर्यादनाद्यानन्दचिद्घन ॥ इति गारुडे ।

p. 808a मुक्तैः स्वपार्षदैः पूर्वैर्ब्रह्माद्यैश्चैव संयुतं ।
ब्रह्मा ददर्श तपसा भगवन्तं हरिं प्रभुं ॥ इति गारुडे ।

p. 811b ज्ञात्वा कतिपयैर्वर्षैः पूर्वमेव जनार्दनः ।
मौसलं ज्ञानसन्तत्या उद्धवं बदरीं नयत् ।
सज्ञानं तत्र विस्तीर्य पुनर्द्वारवतीं ययौ ।
पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः ।
स्वर्गारोहणकाले तु पुनः पप्रच्छ केशवं ।
पुनः श्रुत्वा बदर्यां तु वर्षत्रयमुवास ह ।
ज्ञानं संस्थाप्य पश्चाच्च स्वेच्छया स्वर्गतः प्रभुः । इति गारुडे ।
अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा ।
इन्द्रियाणीन्द्रियार्थांश्च वर्गांश्चैवासृजद्धरिः ।। इति गारुडे ।

p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं ।
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थ भागिति गारुडे ।

p. 834a केचिद्भेदं विनिन्दंति ह्यासुरज्ञानवृत्तयः ।
निराकुर्वन्त्यथो मन्दा भेदस्य परमार्थतां ।।
ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो ।
परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत ।। इति गारुडे ।

p. 836a भिन्नस्वरूपमभिदं स्वरूपं तु द्विधा हरेः ।
भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत ।। इति गारुडे ।

pp. 836b- पापरूपी पृथग्जातो निषादो वेनदेहतः ।
837a यस्मात्तस्मात्पृथोः पुत्राद्रजो वेनो दिवं ययौ ।। इति गारुडे ।

p. 837b देवा शक्ताश्च मोहाय दर्शयेयुरशक्तवत् ।
ऋषीणां चैव राज्ञां च न हिते देवता समः ।।
आज्ञा वा हरेः क्वापि कार्यतो वा कचित्कचित् । इति गारुडे ।

p. 839a
p. 845a-b तत्कालस्थितभक्तेषु मानुषेष्वृषभात्मजः ।
वरोऽपि धिक्कृतो राज्ञा सुहृदो वैष्णवेष्वपि ।। इति गारुडे ।

p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरिं ।
अतो भयानको जातस्तत्र राजानमेव च ।
मत्वा राजैवसंजातः कृष्णं चक्रादिलक्षणैः ।
मृतिकाले हरिं चैव मत्वा भक्त्यैव केवलं ।
द्वास्थत्वं हरिमाविश्य प्रापैव मनुजोऽपि तु ।। इति गारुडे ।

p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ ।
देहाभिमानीत्वेकोऽत्र न मानी मानदः परः ।। इति गारुडे ।

p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।
तस्याप्यनुग्रहार्थाय दर्पनाशार्थमेव च ॥ इति गारुडे ।

p. 866a असुरांश्च तमो घोरं यदि तत्रैव मध्यमाः ।
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।

p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।

p. 878a अगणय्य पदाक्रम्य वैष्णवं निलयं ययुः । इति गारुडे ।

p. 883a न मत् समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

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पूर्णप्रज्ञदर्शन

pp. 58-59 गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥
कश्चार्थस्तु तयोर्विद्वान्कथमुत्तमता तयोः ।
एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्त्वतः ॥
एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः ।
आनन्तर्याधिकारे च मङ्गलार्थे तथैव च ॥
अथ शब्दस्त्वतः शब्दो हेत्वर्थे समुदीरितः ॥

Haṭhayogapradīpikā – C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यतेत मतिमान्यथा स्यान्निर्वृत्तिः पराः ।
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥
भवतापेन तप्तानां योगो हि परमौषधम् ।
परावरप्रसक्ता धीर्यस्य निर्वेदसंभवा ॥
स च योगाग्निना दग्धसमस्तक्लेशसञ्चयः ।
निर्वाणं परमं नित्यं प्राप्नोत्येव न संशयः ॥
संप्राप्तयोगसिद्धिस्तु पूर्णो यस्त्वात्मदर्शनात् ।
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं कृतम् ॥

आत्मारामः सदा पूर्णः सुखमात्यन्तिकं गतः ।
अतस्तस्यापि निर्वेदः परानन्दमयस्य च ॥
तपसा भावितात्मानो योगिनः संयतेन्द्रियाः ।
प्रतरन्ति महात्मानो योगेनैव महार्णवम् ॥

p. 175 तदुक्तं गरुडपुराणे—

योगाभ्यासो नृणां येषां नास्ति जन्मान्तराद्दतः ।
योगस्य प्राप्तये तेषां शूद्रवैश्यादिकक्रमः ॥
स्त्रीत्वाच्छूद्रत्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।
ततश्च क्षत्रियो विप्रः क्रुपाहीनस्ततो भवेत् ॥
अनूचानः स्मृतो यज्वा कर्मन्यासी ततः परम् ।
ततो ज्ञानित्वमभ्येति योगी मुक्तिं क्रमाल्लभेत् ॥

APPENDIX 4

LIST OF VEDIC MANTRAS REFERRED TO IN GP.

Abbreviations used as given in Bloomfield's Vedic concordance.

RV.	—	Ṛgveda
SV	—	Sāmaveda
AV	—	Atharvaveda
VS	—	Vājasaneyī-saṁhitā (Mādhyandinīya)
VSK	—	Vājasaneyīsaṁhitā
TS	—	Taittirīyasaṁhitā
MS	—	Maitrayaṇīsaṁhitā
KS	—	Kāṭhakasaṁhitā
KSA	—	Kāthakasaṁhitā—Aśvamedhagrantha
Ar. S	—	Āraṇyaka Saṁhitā

agna āyāhi	I.48.12; 48.78	RV.6.16.10a; SV.1.1a; 2.10a; VS. 11.46; TS.2.5.7.3,4; 8.1,2; 4.1.4.3c; 5.1.5.8; 5.6.1. MS. 2.7.4c; 79.8; 3.1.6; 8.1; 4.10.2a; 145.1; KS. 16.4c; 19.5; 20.14a; 26.1.
agnim īle	I.48.11; 48.77	RV.1.1.1a; Ar. S. 3.4a; TS. 4. 3.13.3a; MS. 4.10 5a:155.1; KS.2.14a.
agnim saṁsupti	I.48.15	
agnir jyoti	I.48.36	SV.2.1181; VS.3.9; MS.1.6.10: 102.11; 1.8.1:115.2; 1.8.5: 121.1; 2.7.16:99.4; KS.40.6.
agnir mūrdhā	I.48.19; 48.37; 101.7	RV.8.44.16a; SV.1.27a; 2. 882a; VS. 3.12a; 13.14a; 15.20a; TS. 1.5.5.1a; 7.1; 4.4.4.1a; MS. 1.5.1a:65.8; 1.5. 5:73.7,8; 1.7.4; 113.4; KS.6.9a; 7.4; 9.2.
agniśca	I.209.4	TA.10.24.1; Mahān U 14.3.
agniśca me	I.36.4	VS.18.22; TS.4.7.9.1; 5.4.8.4; ḲS.18.11.

aghamarṣaṇa sūkta	I.205:138; 206.21	RV.10.190 (ṛtaṁ ca satyaṁ cābhīddhāt).
atharva (vā)-(ṇā)	I.48.56; 48.74 215.13 (taught by Vyāsa to Sumantu)	
atharvaśiras	I.48.56	
annāt pariśruto rasam	I.101.8	VS.19.75a; MS.3.11.6a:149.1; KS.38.1a; TB.2.6.2.2a.
apanaḥ saśucadagham	I.106.3	RV.1.97.1a, 1c-8c; AV.4.33.1a, 1c-8c; VS.35.6c, 21a;
apām rasaḥ	I.206.17	
ayam gauḥ	I.206.22	cf. ayam goṣu RV.6.44.24c.
avabhṛtanicam	I.206.14	avabhṛta nicumpuṇa (nicaṅkuṇa, nicuṅkuṇa) VS. 3.48a; 8.27a; 20.18a; TS.1.4.45.2a; 6.6.3.4; MS.1.3.39a; 45.11; 4.8.5:113.2; KS.4.13a; 29.3; 38.5a;
asmin vṛkṣa itaḥ	I.48.19	
ākṛṣṇena	I.101.7	(°rajasa vartamānaḥ) RV.1.35.2a; VS.33.43a; 34.31a; TS.3.4.11.2a; MS.4.12.6a:196.16.
āca tvā	I.48.20	(ā ca tvām-eta vṛṣaṇā vahātaḥ) RV. 3.43.4a.
ātila	I.48.78	
āpaḥ punantu	I.36.4; 209.4	
āpo asmān	I.206.8; 206.9	(°mātaraḥ śundhayantu) RV. 10.17.10a; AV.6.51.2a; VS. 4.2a; TS.1.2.1.1a; KS.2.1a; MS.1.2.1a:10.1; 3.6.2:61,7. TA.10.15.1; 28.1; TAA.10.68.
āpo jyotīrasaḥ	I.209.4	
āpo tvantumasī	I.206.13.	
āpo devāḥ	I. 206.16: 206.17	
āpo nauṣadhi	I. 206 12; 206.14	
āpo mā tasmādenasaḥ	I. 206.27	VS. 6.17e
āpo haviṣmatīḥ	I. 206.16	

āpo hiṣṭhā	I. 37.5; 206.16; 209.7	RV. 10.9.1a; AV. 1.5.1a; SV. 2.1187a; VS. 11.50a; 36.14a; TS. 4.1.5.1a; 5.6.1.4a; 7.4.19.4a; MS. 2.7.5a : 79 16; 3.1.6: 8.10; 4.9.27a : 139.3; KS. 16.4a; 19.5; 35.3a.
āpyāyasva	I. 48.16; 48.43	RV. 1.91.16a; 9.31.4a; VS. 12.112a; TS. 3.2.5.3a; 4.2.7.4a; MS. 2.7.14a : 96.6; KS. 16.14a.
āyātu varadā devī.	I. 209.4; 209.5	TA. 10.26.1a; TAA. 10.34a.
idam āpa pravahatā (a)	I. 206.26	RV. 1.23.22a; 10.9.8a; AV. 7.89.3a; VS. 6.17a; VSK. 6.5.5a.
idam apo haviṣmatī	I. 206.16	
idam viṣṇur-vicakrame	I. 206.7; 206 8	RV. 1 22.17a; AV. 7.26.4a; SV. 1.222a; 2.1019a; VS. 5.15a; TS. 1 2.13.1a; MS. 1.2.9a: 18.17; 1.8.9: 130.12; 4.1.12a: 16.4; 4.12.1 : 169 3; KS. 2.10a
imam devā	I. 101.7	(°asapatnam) (VSK. 11.32.6.2) VS. 9.40; 10.18.
imam mantra	I. 48.47	
imam me varuṇa	I. 206. 12-14.	RV. 1.25.19a; SV. 2.935a; VS 21.1a; TS. 2.1.11.6a; MS. 4 10.2a; 146.8; 4.14.17a : 246.1; KS. 4.16a.
imam me gāṅga	I. 48 37	(imam me gāṅge yamune sarasvati) RV. 10.75.5a; TA. 10.1.13a.
imā rudra	I. 48.20	cf. RV. 1.114.1a; VS. 16.48a; MS. 2.9.9a : 127.9; KS. 17.16a (imā rudrāya tavase kapardine) and RV. 7.46.1a; TB. 2.8.6.8a. (imā rudrāya sthiradhanvane giraḥ).

iṣe tvā	I. 48.11	VS. 1.1.22; 7.30; 14.22; TS. 1.1.1.1; 3.7.1; 9.2; 4.3.7.2; 6.3.6.1; 9.3; MS. 1.2 15; 24.8; 1.2.16: 26.15; 1.11.3: 164.3; 2.8.3: 109.2; 2.11.6: 144.3; 3.9.6: 123 13; 3.10.1: 129.7; 4.1.1: 1.10; KS. 1.1.10; 3.4; 17.3.
uttare śikhare jata	I. 209.9	
uttiṣṭha brahmaṇaḥ pate	I. 48.80	RV. 1.40.1a; AV. 19.63.1a; VS 34.56a; MS. 4.9.1a: 120.7; 4.12.1a; 178.11; KS. 10.13a.
udutyam	I. 36.8;(udutyam) 206.31; 209.8 (udutyam jātavedasaṁ)	RV. 1.50.1a; AV. 13 2.16a; 20.47.13a; SV.1.13a; VS. 7.41a; 8.41a; 33.31a; TS. 1.2.8 2a; 4.43.1a; 2.3.8.2; 4.14.4;6 1.11.4; MS. 1.3.37a; 43.6; KS. 4.9a; 11.1; 30.5a.
udbudhyasvāgne	I. 101.7	VS. 15.54a; 18.61a; TS. 4.7. 13.5a; MS. 2.12.4a: 148.6; KS. 18.18a.
urum hi rājā varuṇaścakara	I. 206. 4; 206.5	RV. 1.24.8a; VS. 8.23a; TS. 1.4.45.1a; 6.6.3.2; MS. 1.3.39a: 45.3; 4.8.5 : 112.8; KS. 4.13a; 29.3.
ṛtañca satyañcābhiddhāttapaso	I. 209.7	RV. 10.190.1a; TA. 10.1.13a.
kayānaśca	I. 101.8	Kayānaścitra ā bhuvat RV. 4.31.1a; AV. 20.124.1a; SV. 1. 169a; 2.32a; VS. 27.39a; 36.4a; TS. 4.2.11.2a; 4.12.5; MS. 2.13.9a : 159.4; 4.9.27a : 139.11; KS. 21.13; 39.12a.
kavihau	I. 48.47	
kiñce dadhātu	I. 48.20	
kumbhasūkta	I. 48-56; 48.74	
ketum kṛṇvan	I. 101.8	(⁰aketave) RV. 1.6.3a; AV. 20.26.6a; 47.12a; 69.11a; SV. 2.820a; VS. 29.37a; TS. 7.4.20. 1a; MS. 3.16.3a : 185-8. KSA 4.9a.

kṣīrodasya	I. 48.42	(Kṣīrasya codakasya ca) AV. 1.15.4b.
gaṇānām tvā	I. 48.30	RV. 2.23.1a; VS. 23.19; TS 2.3.14.3a; MS. 3.12.20; 166.11; KS. 10.13a; KSA. 4.1.
gandha dvāra	I. 48.46	(gandha dvārām durādharṣām) RVKh. 5.87.9a; TA. 10.1.10a.
ghṛtodasya	I. 48. 42	
citpatir me	I. 206. 18	(citptir mā punantu) VS. 4.4; ŚB. 3.1.3.22.
citram	I. 206.31; 209.8	(citram devānām ud agād anīkam) RV. 1.115,1a; AV. 13.2.35a; 20.107.14a; Ar.S.5.3a; VS. 7.42a; 13.46a; TS. 1.4.43.1a; 2.3.8.2; 4.14.4a; MS. 1.3.37a; 43.8; 4.14.4: 220.13; KS.4.9a; 22.5a, 6,8.
jyeṣṭha sāman	I. 48.55; 48.73	(jyeṣṭham yo vṛtrahā gṛṇe) SV. 1.273d; 2.283d cf. RV. 8.70.1d; AV. 20.92.16d; 105.4d (jyeṣṭho yo^0).
taṁ īśānam	I. 48.16	(tam īśānam vasavo agnim gṛṇīṣe) RV. 7.6.4c.
taccakṣurdeva	I. 206.31	(^{0}hitam) RV. 7.66.16a; VS. 36.24a; MS. 4.9.20a: 136.4; TA. 4 42.5a.
tadviṣṇu	I. 206.25	(tad viṣṇoḥ paramam padam) RV. 1.22.20a; AV. 7.26.7a; SV. 2.1022a; VS. 6.5a; TS. 1.3.6.2a; 4.2.9.3a; MS. 1.2.14a: 24.3; 3.9.4: 118.11; KS. 3.3a; 26.5.
tannayāmi	I. 48.16	
tejo si	I. 48.43; 205.71	AV. 7.89.4; 19 31.12; VS. 1.31; 15.8; 19.9; 20.23; 8.25; TS. 1.1.10.3; 4 45.3; 5.7.6.1; 6 6.3.5; MS. 1.1.11; 6.13; 1.4.2: 48.17; 1.4.7:55.5; 2.7.15: 98.

		6; 3.4.7:54.12; 4.9.7:128.5; KS. 1.10; 4.13; 5.5; 9.7; 29.3; 32.5; 36.7, 14;38.5; 40.3.
trātāram indram	I. 48.19; 48.79	RV. 6.47.11a; AV. 7.86.1a; SV. 1.333a; VS. 20.50a; TS. 1.6.12.5a; MS. 4.9.27a; 139.17; 4.12.3a; 182.17; KS. 17.18a.
triyugmaka	I. 48.79	
tvannassatvanna	I. 206.12; 206.14	
tvanno agne varuṇasya	I. 206.12; 206.14.	(°vidvān) RV. 4.1.4a; VS. 21:3a; TS. 2.5.12.3a; MS. 4.10.4a; 153.12; 4.14.17a: 246.9; KS. 34.19a.
dadhikrāvaṇṇo	I. 206.43.	(dadhikrāvṇo akāriṣam) RV. 4.39.6a; AV. 20.137.3a; SV. 1.358a; VS. 23.32a; VSK. 35.57a; TS. 1.5.11.4a; 7.4.19.4a; MS. 1.5.1a: 66.6; 1.5.6: 74.8; 3.13.1: 168.9; 4.11.1: 162.1; KS. 6.9a; 7.4; KSA. 4.8.
dāsya	I. 48.53	(dāsyann adāsyann uta saṁ gṛṇāmi) AV. 6.71.3b; TA. 2.6.2b.
divaḥ kakut	I. 48.8	
dīrghāyuṣṭvā	I. 48.79	(dīrghāyuṣṭvāya varcase) SMB. 1.6.7e cf. dīrghāyutvāya.
devasya tvā	I. 48.81; 48.84	(°savituḥ prasaveśvinor bahubhyām pūṣno hastabhyām ā dade). VS. 1.24; 5.22, 26; 6.1, 30; 11.9; 22.1; 37.1; 38.1; VSK. 2.3.4, 5; TS. 1.3.1.1; 7.1.11.1; MS. 1.1.9; 5.11; 1.2.10: 19.14; 1.2.15 : 24.10; 1.3.3: 30.12; 2.7.1: 74.12; 3.11.8: 151.6; 4.1.2: 2.12; 4.1.4: 6.6; 4.1.10: 12.13; 4.9.1: 120.5; 4.9.7: 127.4; KS. 1.2, 9; 2,9,11,12; 3.3,5,10; 16.1; 27.1; KSA. 1.2.

devīrāpa	I. 206.16	(devirāpaḥ śuddhā yūyam) MS. 1.1.11: 7.5; 1.2.16: 26 6; 3.10.1: 128.7; KS. 3.6. cf. (⁰śuddhā vodhvaṁ—ŚB. 3.8.2.3)
drupadā	I. 50.45; 214.14	
drupadād iva	I. 48.41; 206.17; 209.7	AV. 6.115.3a; VS. 20.20a; MS. 3.11.10a: 157.11; KS. 38.5a.
dhyeyaḥ sadā savitṛmaṇḍala	I. 222.34	
nīlarudra	I. 48.56.	
paṭhet	I. 48.30	
pavamāna	I. 48.53; 206.17 & 18 (pāvamānya)	
pitṛmaitra	I. 48.54	
punantu ādyā	I. 206.17	
puruṣasūkta	I. 48.54; 205. 135; 206.33	(Beg. Sahasraśīṛṣā) RV. 10.90. 1a; Ar.S. 4.3a; VS. 31.1a.
pracārī	I. 48.19	
prāyaścittāni aśeṣāṇi	I. 222.4	
bṛhad rathantara	I. 48.78	(bṛhad rathaṁtarayos tvā) TS. 2.3.10.2 cf. AB. 5.30.3a. AG. 2.6.1. LS. 3 12.6. VS. 1.2.4; T.S. 4.1.10.5; MS. 2.7.8:84.16; KS. 16.8. SS. 6.3.8.
bṛhaspate paridīya (atiyadarya)	I. 101.8	RV. 10.103.4a; AV. 19.13.8a; SV. 2.1202a; VS. 17.36a; TS. 4.6.4.1a; MS. 2.10.4a; 135.15; KS. 18.5a.
brahmāṇa	I. 48.54	
brahmavaiṣṇavaraudra	I. 205.133	
bhadram karṇebhiḥ	II. 30.29	RV. 1.89.8a; SV. 2.1224a; VS. 25.21a; MS. 4.14.2a: 217.11; KS. 35.1a;
bhinnā devī	I. 48.20	
bhīruṇḍa	I. 48.73; 48.55	

	(bheruṇḍa sāman).	
mā nas toka	I. 206.10.11.	(mā nas toka) RV. 1.114.8a; VS. 16.16a; TS. 3.4.11.2a; 4.5.10.3a; MS. 4.12.6a: 197.15; KS. 23.12a.
mitra	I. 48.53	
muñcantu avabhṛta	I. 206.13	
muñcantu mām	I. 206.14	(muñcantu mā śapathyāt) RV. 10.97.16a; AV. 6.96.2a; 7.112.2a; 11.6.7a; VS. 12.90a.
mūrdhā bhava	I. 48.79	cf. mūrdhā bhuvo bhavati naktam agnih RV. 10.88.6a.
maitra	I. 48.56	cf. maitraḥ śarasi saṁtāyyamāne VS. 39.5.
maitrāvaruṇa	I. 205.133	maitrāvaruṇasya, TS. 6.4.3.3; cf. maitravaruṇas te, AS. 6.9.3.
yajñā yajña	I. 48.38	yajñā yajña vo agnaye, RV. 6 48.1a; SV. 1.35a; 2.53a; VS. 27.42a; MS. 2.13.9a : 159.10; KS. 39.12a.
yamasūkta	I. 106.2	
yamāya dharmarājāya	I. 52.16	
yamo nāga	I. 48.15	
yā oṣadhī	I. 48.40; 48.43; 48.45.	(yā oṣadhīḥ pūrvājātāḥ) RV. 10.97.1a; VS. 12.75a; KS. 13.16a. cf. yā oṣadhīḥ somarājñīḥ, RV. 10.97 18a, 19a; VS. 12.92a, 93a;
yāḥ phalinī	I. 48.40	yāḥ phalinīr yā aphlāḥ RV. 10.97.15a; VS. 12.89a; TS. 4.2 6.4a; MS. 2.7.13a : 94.11; KS. 16.13a.
ye te śatam varuṇāya	I. 206.4; 206 6	ye te śatam varuṇa ye sahasram KS. 25.1.11a; ĀpŚ. 3.13.1a; 24,12.6a; KāuS. 97.8a.

yoge yoga	I. 48.32	yoge-yoge tavāstaram RV. 1.30.7a; AV. 19.24.7a;20.26.1a; SV. 1.163a; 2.93a; VS. 11.14a; TS. 4.1.2.1a; 5.1.2.1; MS. 2.7.2a : 75.5; 3.1.3 : 3.21; KS. 16.1a; 19.2a.
rakta varṇa	I. 48.14	
rakṣo hanan	I. 48.15	rakṣohaṇān valagehanā VS. 5.25; VSK. 5.6.5; TS. 1.3.2.2; KS. 2.11; 25.9.
rathanta	I. 48.85	(rathaṁtaraṁ sāma) VS.:10.10; TS. 1.8.13.1; MS. 2.6.10 : 69.13; 2.7.20 : 104.16; KS. 15.7; 39.7. cf. rathantaraṁ sāma pratiṣthityā VS. 15.10; TS. 4.4.2.1; MS. 2.8.9 : 113.7; KS. 17.8;
rudrasukta	I.48.54; 48.73	
vāta	I.48.15	vāta ā vātu bheṣajam. RV.10. 186.1a; SV. 1.184a; 2.1190a; cf. vāta iva vṛkṣān, AV. 10. 1.17a.
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vāstoṣpati	I.48.30	vāstoṣpate prati jānīḥyasmān RV.7.54.1a; TS.3.4.10.1a; MS. 1.5.13a:82.13. cf. RV.7.54.2a and RV.7.54. 3a and RV.8.17.14a.
vidyā	I.48.31	cf. vidyā ca me, Ap. MB.2.5.5 and vidyām yām u ca, AB 7. 18.7d; ŚŚ. 15.27d.
vibhrāḍ ityanuvāka	I.206.33	vibhrāḍ bṛhat pibatu, RV.10. 170.1a; SV.2.803a; Ar. S.5.2a; VS. 33.30a; MS.1.2.8a:18.10; 3.8 5:101.12; KS.2.9a; 25.6.
viṣvataḥ cakṣuḥ	I.48.48; 209.8 (°viśvatomukham)	RV 10.81.3a; VS.17.19a; TS. 4.6.2.4a. (°mukhaḥ)

viṣṇurloka	I.48.16	cf. viṣṇorloke mahīyate, RVKh.9.113. 1b.
viṣṇusūkta	II. 18.6	
vṛṣākapi	I. 48.53	cf. vṛṣākaper ati vyathḥ. RV. 10.86.2b; AV. 20.126.2b. and vṛṣākapāyi revati; RV. 10.86, 13a; AV. 20.126.13a.
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śannodevī	I. 48.12; 48.78; 101.8; 206.17	śaṁ no devīr abhiṣṭaye; RV. 10.9.4a; RVKh. 10.127.13b; AV. 1.6.1a; SV. 1.33a; VS. 36. 12a; KS. 13.15a; 38.13a.
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sumitriyā na	I. 206.6	sumitrā na āpa oṣadhayaḥ santu, VS. 6.22; 20.19. 35.12; 36.23; 38.23; TS. 1.4.45.2; MS. 1.2.18: 28.10; KS. 3.8; 38.5.
hiraṇyavarṇā	I. 206.18	cf. śrīsūkta

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APPENDIX 6

INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUḌA PURĀṆA

aṁśumati	Hedysarum Gangeticum	I. 202.2
akṣa (vibhītaka)	Terminalia Belerica	I. 169.49; 171 25; 173.30; 192.33; 202.25; 202 71.
akṣipīluka	?	I. 202.48
akṣiśūla	eye sore	I. 177.63 (remedy for)
agaru	Dysoxylum Malabaricum or Aquiloria Agallocha?	I. 174.6; 178.6; 185.28.
agnimāndya	dyspepsia	I. 171.34; 183.7
agniviḍaṅga	?	I. 167.58.
agnirmantha	clerodendron phlomoides or premna integrifolia?	I. 173.22; 177.44; 192 4; 192.35.
agnivīsarpa	a kind of dry itch	I. 163.13.
aṅkoṭa(ṭha)	Alangium Lamarckü	I. 172.22; 185.25; 191.13
aja	goat	*ghee* 169.32 (as curative); *urine* 177.4; 174.21; 184.10 (as curative); 185.32 (,,); 185.35. *milk* 176.1 (as remedy for baldness); 183.18 (as remedy for enlargement of spleen). 185.31.
ajājī (jeeraka)	cuminum cyminum	I. 172.2; 184.4; 202.19.
aṭa(āṭa)ru(rū)-ṣaka	Ailantus excelsa	I. 170.26; 174.2; 177.8; 182.27; 184.3; 192.33; 202.52.
atasī	Linum Usitatissimum.	I. 164.23; 169.9; 172.33; 182.4; 188.7.

atisāra	dysentery	I. 147.27; 157.1 (6 kinds of); 157.2-3 (how caused); 157.5 (symptoms of); 157.8; (symptoms of a type of); 157.9 (,,); 157.10 (,,); 157.12 (,,); 157.13; 157.14; 170.13-14 (remedy for); 170.15 (,,); 170.16 (,,); 172.16 (,,); 183.3; 185.24; 185.25; 192.3.
ativiṣa	Aconitum Heterophyllum	I. 170.12; 172.16.
adrisāra	iron	I. 202.66.
ananta	Gardenia floribunda	I. 183.7.
anāha	a kind of abscess	I. 160.58; 170.51 (curative for);
anupāna	a drink taken with or after medicine	I. 169.1; 169.63; (quenching thirst and fatigue); 169.64.
antaka	a synonym of fever (jvara)	I. 147.1; I. 202.44.
andha	blindness	I. 171.57 (curative for night blindness); 185.35. (,,); 187.8.
anyeyuḥ	a type of fever	I. 147.43; 147.55 (periodicity of occurrence).
ap.	water	I. 147.3 (the fever manifest in),
apatantraka	a kind of rheumatism	I. 166.19. (symptoms of).
aparājitā (gokarṇa, viṣṇukrānta)	clitoria ternatea, linn. or c. spectabilis.	I. 177.65; 177.66; 178.7; 178,15; 184.34; 185.10; 185.27; 188.9; 189.1; 190 1; 190.15.
apasmāra	epilepsy	I. 170.35 (remedy for); 170.37 (,,); 177.46 (,,); 183.8 (,,); 192.10 (,,); 193.5 (,,).
apāna	one of the five life-winds in the body	1.156.14.
apāmārga (aghata, khara-mañjari)	Achyranthes aspera, linn.	I. 172.10; 174.21; 176.15; 177.9; 177.61; 183.6; 184.14; 185.23; 188.1; 189.5; 190.18; 190.19; 192.36; 202.51.

abja	lotus	I. 170.58 (remedy for a kind of urinary disease).
abhayā(pathyā) (harītakī)	Terminalia chebula	I. 171.24; 172.7; 172.14; 172.23; 172.24; 174.2; 177.31; 177.62; 183.9; 184.2; 192.33; 192.34; 192.36; 193.11; 193.12; 202.25.
abhighāta	attack beating	I. 147.24 (fever caused by).
abhicāra	magic spell	I. 147.24 (fever caused by).
abhitāpa	fever manifest in horse	I. 147.3.
abhinyāsa	a kind of fever	I. 147.12-17 (symptoms of).
abhiṣaṅga	contagion	I. 147.24 (fever caused by).
amṛtā	Terminalia chebula ?	I. 170.42; 170.55; 171.31; 171.36; 171.38; 171.55; 172.43; 184.17; 202.6; 202.33; 202.48; 202.85.
amla	acidity	I. 168.43 (remedy for); 171.31; 171.33; 171.34.
amlaloṇikā	Oxalis corniculata	I. 170.20; 173.7.
amlavetasa	Rheum Emodi	I. 173.7; 202.44.
ayas	iron	I. 202.23; 202.51; 202.66.
ariṣṭa	Xanthium Strumavium	I. 170.76; 171.24; 171.36; 183.11; 202.16; 202.34; 202.84.
aruṇa	Phyllanthus Rhamnoides (aruṇi ?)	I. 172.16.
arūṣaka siṁhaparṇī	Adhatoda Vasika	I. 202.45.
arocaka	loss of appetite	I. 153.1-3 (diognosis of); 153.9-10 (,,); 149.2; 170.43 (remedy for).
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I.171.18; 171.30; 171.43; 172.5; 174.17; 177.81; 179.4; 185.29; 189.3; 189.4; 191.5; 191.15; 192.27; 202.29.
askanda	?	I.172.11 (remedy for).
arjuna	Lagevstroemia flos-Preginae	I.170.27; 177.83; 180.10; 190.23; 192.47; 202.8; 202.36.
ardita	a kind of rheumatism	I.166.35 (diognosis of). (also called ekāṅga).

arbuda	swelling, tumour	I.170.68 (prescription for); 179.11
arśas	piles	I.156. 1-3 (diognosis of different kinds of); 156.7 (case of congenital piles); 156.9 (6 kinds of); 156.15; 156.22; 156.54 (curable types of); 156.56; 156.58; 170.19 (remedy for); 170.21 (,,); 170.39 (,,); 171.4 (,,); 171.58 (,,); 172.3 (,,); 177.17 (,,); 177.18 (,,); 183.17 (,,); 184.2 (,,); 184. 10 (,,); 186.10 (,,); 186.11 (,,); 186.12 (,,); 192.25 (,,).
alaka	curls on forehead	I.168.49 (remedy for) ; 171.40 (treatment for).
alaktaka	red lac.	I.177.17; 185.31.
alakṣmījvara	?	I.193.5 (remedy for).
alajī	a kind af urinary disease or inflammation of the eye ?	I.159.12; 159.27 (symptoms of).
alarka	fever manifest in a dog	I. 147.3.
alāvu (nī)	bottle-gourd ?	I.169.19 (obtained from kaliṅga).
avapīḍa	causing sneezing	I.172.30 (one of the five methods in treatment).
aśana	synonym of fever	I.147.1
aśmabhit	coleus Scutellarioides.	I.202.34.
aśvakarṇaka	a tree	I.202.40.
aśvagandhā	withania coagulans	I.170.37;172 8; 172.25; 176.15; 177.47; 178.27; 182.5; 183.9; 185.19; 190.3; 192.4; 193.1; 201.29.
aśvattha	ficus Religiosa	I.171.12; 202.7; 202.44.
aśvadaniṣṭra	Tribulus lanuginosus	I.170.14 (use of).
aśvamāraka	see karavīraka	I.202.60

asṛj	blood	I.170.75 (prescription which causes flow of); 171.65;
asthi	bones	171.68; 182.27; 192.46; I.170. 15; 171.42; 177.50. I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
ākṣepaka (ṇa)	a kind of rheumatism	I.166.16 (symptoms of); 173.18 (remedy for).
ākhuparṇikā	salvinia cucullata roxb.	I.202.43.
ājya	clarified butter	I.171.2. 171.22; 171.55; 172.12; 172.21; 172.22; 172.24; 172.28; 175.5; 177.37; 177.52; 182.25; 184.8; 184.11; 184.18; 184.19; 184 37; 186.1; 186.15; 187.8; 190.8; 191.18; 191.20; 192.36; 192.37; 201.18; 201.21.
āḍhaka (kī)	Cajanus indicus	I.169.9; 172.8; 174.5; 174.6; 192.43; 202.74; 202.75.
ātaṅka	a synonym of disease (vyādhi)	I.146.2.
ātmaguptā (kapikacchukā)	Mucuna pruriens	I.173.3; 202.6.
ābādha	a synonym of disease (vyādhi)	I.146.2.
āmaṇḍa	castor oil plant	I. 202.3
āmayaḥ	a synonym of disease (vyādhi)	I. 146.2; 146.5 (indicated by malaise); 171.3 (remedy for);
āmaya	costus speciosus	I.172.18; 202.77.
āmalaka (kī) (Āmraphala)	emblica officianalis	I.167.60; 169.22; 169.59; 169.60; 170.61; 171.24; 171.66-7; 172.35; 173.6; 175.9-10; 176.4-5; 177.2; 177.12; 177.67; 181.10; 185.36; 190.9; 190 29; 192.22; 193.11; 193.12; 202.25; 202.44.
āmiṣā	flesh	I.169.62 (effect of eating).
āmra	mangifera indica	I 169.26; 170.27; 170.33; 171.42; 171.46; 173.6; 176.4; 176.5; 176.9; 177.58; 192.48.

āmrātaka (pittavrakṣa)	spondias mangifera	I.172.35; 173.6; 173.19.
āyatana	a synonym of diagnosis (nidāna)	I.146.4
āragvadha	cassia fistula	I.170.47; 171.17; 171.21; 173.25; 202.43;
āranāla	gruel made from the fermented boiled rice.	I.171.21.
ārdraka	zingiber cassumunar.	I.169.30; 171.47; 174.20; 177.49; 182.23; 183.18.
ārṣeyī	?	I.202.6.
āla	yellow arsenic, orpiment.	I.202.64
ikṣu	saccharum officinarum	I.159.14 (causes prameha) (urinary disease) 159.20 (,,); 169.50 (as remedy for plethora); 170.21 (as a remedy for piles); 173.3.
ikṣvāku	Cucurbita Lagenaria	I. 172.36; 202.57.
iṅgudī	Terminalia catappa	I. 169.11.
iḍagaja (?)	?	I. 202.56.
indīvara	blue lotus Nymphaca Stellata Cyanca	I. 202.4; 202.39.
indramada	the name of fever manifest in a cloud.	I. 147.3.
indrayava(vā) (kuṭaja kalinga vatsikā, girimallikā)	Hollarhena Antidystentrica	I. 170.11; 172.17; 172.37; 173.14; 202 16.
indravāruṇikā (ṇī) (citraphala)	Citrullus colocynthis	I. 174.21; 184.17; 184.32; 190.2; 202.50.
Iśakāśī	?	I. 202.62,

utpala (kuṣṭha, kaṣmīraja kāṣṭha, puṣkara)	Saussurea Lappa	I. 170.11; 170.62; 171.65; 173.24; 174.5; 179.5.
udakameha	a kind of urinary disease.	I. 159.19 (symptoms of).
Udara	stomach	I. 161.1 (diseases pertaining to); 161.3 (8 kinds of diseases affecting); 161.10 (effect of excess of water in); 193.10 (a cūrṇa which activates the fire in).
Udāvartta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for).
Udīcya	a kind of perfume ?	I. 172.18; 202.21.
Udumbara (audumbara)	ficus Glomerata	I. 173.24; 184.15; 192.47; 202.65.
unmāda	insanity	I. 170.36 (remedy for); 193.5 (remedy for); 193.15 (unmatta, for) ?
upakuñjikā (kṛṣṇa, araṇyajīraka)	Nigella Sativa	I. 172.2; 202.19.
upadaṁśa(ka)	venereal disease	I. 171.5 (remedy for); 171.6 (,,); 171.7 (,,); 171.8 (,,).
upanimba	?	I. 177.2 (as a remedy for blindness).
upaśaya	an essential category in respect of a disease.	I. 146.3; 146.8; 147.5
upastha	holy basil ?	I. 202.36.
urubūka	uruvuka ? Ricinus Communis.	I. 172.9; 202.3
Urvāru(ka)	a kind of cucumber Cucumis Usitatissimus.	I. 169.19; 173.2

Uśīra (vīraṇa, āmranāla)	Andropogon Muricatus	I. 173.23; 175.4; 175.7; 175.13; 177.35; 202.31.
ūru	thigh	I.170.41 (remedy for stiffness in); 166.48.
ūrja	?	I. 202.40
ūrdhva	a kind of cough	I. 150.3.
ūrdhvagadā	a headache?	I. 171.62 (remedy for); 171.63.
ūṣaṇa (gajapippalīmūla)	Piper Chaba	I. 168.43; 202.12.
ūṣara	name of fever manifest in the earth.	I. 147.3.
ṛkṣa	bear	I. 177.75 (whose milk is used in a preparation for external application for diseases).
ṛṣi	name of leprosy caused by the humours—wind and biles	I. 164.8.
ṛṣyajihva	a name of a kind of leprosy resembling a deer.	I. 164.19
ekāṅga	a kind of rheumatism	I. 166.35 (also called ardita and kakṣaruja).
eḍa	cassia tora or Alata	I. 171.19 (as a remedy for a kind of leprosy).
eraṇḍa (ka) (vatari, gandharva hasta, pañcāṅgula)	ricinus communis	I. 169.13; 170.42; 170.45; 170.46; 170.66; 170.67; 170 69; 170.74; 171.61; 171.62; 172.40; 173.22; 174.14; 175.6; 176.10; 177.14 (white variety); 178.26; 190.19; 192.5; 201.9; 202.3.
elā (truti, kapita, varṇi, karaṅgi, tripuṭa, tṛtisūkṣma).	elettaria cardamomum	I. 174.6; 176.3; 176.4; 177.21; 177.24; 185.13; 202.17; 202.68 (^{o}patraka).

aikāhika (jvara)	quotidian fever	I. 189.7 (remedy for).
oṣadhi, auṣadha, auṣadhi	herb	I. 146.7; 147.3 (fever manifest in); 147.26; 147.27 (symptoms of fever caused by inhalation of the fumes of); 173.30; 177.38 (the quantity to be consumed of the decoction of).
audumbara	a kind of leprosy	I. 164.7; 164.15-17 (symptoms of).
audbhida	one of the five salts (rock salt)	I. 170.18.
kakudbhadra	?	I. 202.41.
kakubha (raktārjuna)	terminalia arjuna	I. 202.8.
kakeruka	a type of parasite (worm in stomach)	I. 165.13.
kakkola (lavaṅgalatā)	luvunga scandens	I. 192.20.
kakṣaruja	a type of rheumatism	I. 166.38 (also called *ekāṅga*)
kañgu (kā)	setaria Italica	I. 188. 4; 202.70.
kaca, keśa	hair	I. 169.49 (prescription for disease of); 171.42 (prescription to blacken); 176.1 (prescription for the growth of); 176.5 (prescription which strengthens); 176.7 (prescription which blackens). 176.9 (,,).
kacchapikā	a kind of carbuncles (prameha)	I. 159.12; 159.26 (symptoms of).
kacchu	itch, scab	I. 171.29 (remedy for).
kacchurā (satī)	curcuma zedoaria	I. 173.21.
kajjala	sulphuret of mercury.	I. 178.9.

kañjuka (kañjikā ? brāhmaṇayaṣṭikā)	siphonanthus Indica ?	I. 183.14
kaṭaṅkaṭerī cf. dāruharidraka	coscinium Fenestratum	I. 202.32.
kaṭuka (kā) (kī) same as next.	picrorrhiza kurrooa	I. 170.47; 173.13; 174.16; 177.22; 192.28; 192.31; 202.20; 202.44.
kaṭu (ka) rohiṇī	,,	I. 175.11; 177.35; 183.5; 202.20.
kaṭutaila śvetasariṣa	brassica alba ?	I. 176.17 (used for the growth of the male organ); 177.9; 177.53; 179.9; 201.18.
kaṭutraya	compound of ginger, black and long-peeper	I. 202.13.
kaṭuloharaja	?	I. 193.8.
kaṭphala (lā)	myrica nagi	I. 202.24; 202.53.
kaṭhilayā ?	cf. kaṭhilla (ka) —momordica charantia	I. 202.3.
kaṇā	piper longum ?	I. 170.29; 170.54; 172.23; 172.27; 202.11.
kaṇṭaka	euphorbia antiquorum ?	I. 173.11; 202.46.
kaṇṭakārī (rika) (rikā)	solanum jacquinii.	I. 170.13; 170.30; 170.44; 174.3; 174.13; 175.7; 175.12; 177.34; 178.24; 192.4; 192.34; 192.44; 193.11; 202.5.
kaṇṭakī	cf. previous	I. 202.83.
kaṇḍu (ū)	scratching in the throat	I. 147.9 (as a symptom of a type of fever); 149.2 (caused by various coughs). 171.39 (remedy for); 171.41 (,,); 171.54 (,,); 173.13 (,,); 173.17 (,,); 191.24 (,,); 192.23 (,,); 193.7 (,,).

kataka	strychnos potatorum	I. 202.38.
kadamba	stephegyne parviflora, korth	I. 192.47 (used in ointment for wounds).
kadalī	plantain Musa Sapientum kuntze	I.171.47 (the use of its juice); 173.24; 179.8; 181.7; 184.1; 190.7; 190.8; 190.19; 192.17.
kanaka	datura Alba, nees, or D. nilhummatu	I.184.17 (the use of seed of); 190.24 (powder is used in combination for prickly heat).
kandara (śṛṅgavera)	zingiber officinale, Roscoe	I.202.38.
kapikacchukā	Mucuna Pruriens	I.192.5; 202.6.
kapittha (ka)	feronia Elephantum, Correa	I.169.25 (the effect of the fruit in its different states); 172.35; 173.6; 179.5.
kapila	Benzoin or Mallotus phillippineusis, Muell ?	I.202.7
kapotana	grey ore of antimony	I.202.8
kapha	one of the humours in the body (phlegm)	I.147.4 (effect of); 147.22; 147.37; 147.38; 147.56; 147.76; 148.9-10; 148.11; 148.13; 149.6; 149.8-9; 149.16; 150.3; 150.6; 152.17; 153.8; 154.14; 154.15; 154.19; 155.10; 155.21; 156.22; 158.5; 158.7; 158.38-39; 15 .1; 159.9; 159.13; 159.15; 159.16; 159.36; 159.37; 160.8; 160.25; 160.26; 160.39; 160.45; 168.6-7; 168.18; 168.46; 171.35; 172.36; 172.38; 173.4; 173.13 (remedy for); 173.22; 173.27; 173.33; 175.13; 201.18; 201.22.
kabarī	?	I.202.41.
kamala	nelumbium speciosum, willd	I.202.39.

kampillaka ?		I.170.78.
karaka	punica Granatum.	I.202.45.
karañjaka, karañjā, karañjī (=naktamāla)	pongamia glabra, vent. or Galedupa indica.	I.170.76; 171.8; 171.16; 171.17; 171.18; I.171.28; 176.4; 177.7; 177.35; 178.9; 190.10; 191.15; 191.23; 193.3; 202.26; 202.80.
karamardaka (kṛṣṇaphala)	capparis corundas or carissa carandas, linn.	I.172.35; 173.6.
karavīra (ka) (aśvamāraka, pratilasa, raktapuṣpa, śvetapuṣpa)	nerium odorum, soland.	I.171.16; 173.15; 176.8; 178.11; 183.15; 186.7; 191.5; 192.27; 202.60.
karāla	black tulasī ?	I.202.42.
karīra	capparis aphylla, roth or cspinosa.	I.156.38 (certain types of piles resemble); 156.45; 168.45; 173.14.
karkaṭa (ṭī)	crab ? muricia cochin chinensis	I.177.29 (⁰pāda); 177.30 (⁰pāda); 177.35; 186.3 (⁰mūla)
karkaṭaśṛṅgī	Phus succedanea linn., R. acuminata	I.202.29.
karkandhu	(jujube fruit) zizyphus sororia	I. 156.29 (piles resembling); 172.41.
karkoṭa (ka)	sugar cane or bilva ?	I. 169.17; 173.16.
karcūra	a kind of fragrant tree	I. 170.57 (cūrṇa).
karṇa	ear, pain in	I. 171.47 (remedy for); 171.48 (,,); 171.49 (,,); 176.12 (,,); 176.13 (,,); 176.14 (,,); 179.3; 179.9; 188.1; 192.12; 192.14; 192.17; 192.18; 192.44.
kardama	a kind of dry spreading itch	I. 163.21.

karpūra	camphora officinarum, Bauh or cinnamomum camphoraness.	I. 177.57; 180.2; 192.20.
karbura	? of variagated colour ?	I. 202.52.
kalanāśā	?	I. 202.56.
kalama	rice sown in May-June and ripens in December-January	I. 169.2.
kalasī	same as bṛhatī ? Hemionitis cordifolia.	I. 202.2.
kalāpa	peacock's tail	I. 202.70.
kalāya	pisum arvense	I. 169.8 (qualities of)
kalāyakhañja	a type of rheumatism	I. 166.44 (symptoms of).
kalitvaca	bark of kalinda (bibhītaka) Terminalia belerica, Roxb.	I. 171.13.
kalka	viscous sediments of oily substances as remedy for different diseases	I. 170.37; 170.39; 170.62; 170.67; 170.78; 171.8; 171.11; 171.28; 171.57; 174.5.
kaśeru (ka)	scirpus grossus, lin.	I. 173.2 (is sweet).
kaṣāya	a decoction; as remedy for different diseases	I. 148.10; 148.11; 171.14; 173.20; 175.11; 177.22;
kastūrī (mṛganābhi, mṛgamada)	moschus moschiferus	I. 192.21.

kākajaṅghā	lifa arg uata or L. hirta	I. 177.28; 177.39; 177.42; 177.60; 178.8; 185.19; 185.37; 190.23; 190.25; 202.42.
kākajihvā	?	I. 178.3.
kākaṇa	a type of leprosy	I. 164.28-29. (description of).
kākamācī cf. meṣaśṛṅgī	gymnema sylvestre, R. Br. ?	I. 169.13.
kākādanī	capparis spinosa, linn..	I. 202.59.
kākolī	gymnema balsamicum	I. 202.29.
kākṣī	a kind of fragrant earth	I. 202.63.
kācī	an eye-disease	I. 185.33 (remedy for); 192.41.
kāñjika (kā), kāñjī	sour gruel	I. 171 42; 171.61; 172.61; 173.7; 176.9; 176.10; 177.8; 177.10; 177.23; 177.42; 184.31; 184.33; 187.6; 190.28; 191,6; 192.43; 201.10; 202.67;
kāṇḍatiktaka	a tree (marathi kaḍecirāīta).	I.202.85.
kāntā	cardomom or priyaṅgu creeper?	I.202.79.
kāpāla	a type of leprosy	I.164.7; 164.13-14 (symptoms of); 171.41 (remedy for).
kāmalā	jaundice	I.162.18; 170.23 (remedy for); 177.16 (,,); 177.17 (,,); 183.3 (,,); 184.30 (,,); 189.10 (,,); 190.26 (,,); 192.3 (,,).
kāmpilla (ka)	a tree	I.202.33; 202.49.
kāravī	cardiospermum halicacabum, linn.	I.202.19.
kāravellaka	momordica charantia, linn.	I.169.17; 173.15; 184.19.
kāruṇā (mātuluṅga ?)	citrus medica, linn.	I.202.3.
kārpāsa	gossypium herbaceum, linn.	I.171.67 (the root of which is used as remedy); 172.13 (,,).

kāladugdhikā	?	I.202.49.
kālameha	a kind of urinary disease	I.159.24 (symptom of).
kālindī	water melon ?	I.202.46.
kālī	a plant ?	I.202.6
kālīyaka	yellow sandal	I.202.38.
kāśī	?	I.202.62.
kāśīśa	?	I.202.62.
kāśmarī (gambharī śrīparṇī)	gmelina arborea, linn.	I.202.64.
kāśmīravāhlika	?	I.202. 22.
kāsa	cough	I.147.4; 147.10; 147.11; 149.1 (five kinds of); 149.6; 149.8; 149.16; 149.19; 149.21; 150.7; 153.6; 160.57; 169.11; 169.56; 170.43 (remedy for); 170.44 (;,); 175.12; 181.2; 181.3; 181.4; 184.12; 190.30; 193.11.
kiṁśukāḥ	butea superba, roxb.	I.201.38 (as remedy for elephant diseases).
kiṭi (ṭṭi) ma	a kind of leprosy	I.164.8; 164.20 (symptoms of); 171.21 (remedy for).
kirāta tiktaka (kaṭuki)	gentiana kurroo, royle G. chirayita, roxb.	I.202.85.
kilāsa	psoriasis	I.164.36; 164.40.
kilihī	?	I.202.44.
kukkuṭa	cock	I.193.14 (excreta and urine of; used as remedy).
kukkura	dog	I.147.3 (fever manifest in); 191.19 (remedy for poison due to).
kuṅkuma	crocus sativus, linn. or c. saffron.	I.177.31; 177.33; 178.8; 178.19; 178.20; 178.21; 182.18; 185.9; 191.15 (as an antidote for poison); 192.20 (as a remedy); 202.22.

kuñjara	elephant	I. 192.11 (remedy for disease in).
kuñjarā	Bigonia suaveolens, L.	I. 202.27.
kuṭaja	Holarrhena antidysentrica, wall.	I. 172.10 (as a remedy); 183.1; 185.26; 202.15.
kuṭannaṭa	a fragrant gross cyperus rotundus	I. 202.23.
kuṭṭabhedaka	?	I. 202.34.
kuntī	Boswellia thurifera, L.	I. 202.47.
kubja	hunch-back	I. 174.10 (remedy for).
kumbhaka	myrica sapida.	I. 202.41.
kumbhakāmala	a type of jaundice	I. 162.18
kuraṇḍa	hydrocele	I. 186.5 (remedy for).
kulajā	sour griel ?	I. 202 37.
kulaṭī	?	I. 202.64.
kulattha	Dolichos uniflorus or D. biflorus.	I. 169.6; 169.60; 170.75; 171.31; 173.22; 201.22.
kulīra	crab	I. 182.9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp. blue variety.	I. 202.39.
kuśa	poa-cynosuroides, Retz.	I. 171.68 (used as a remedy); 172.9; 184.31.
kuṣṭha	leprosy	I. 164.3; 164.4 (defined); 164.6 (seven kinds of the external type of); 164.7-8 (caused by three humours). 164.10; 164.13 (marks of); 164.14 (symptoms of a kind of); 164.15; 164.17; 164.19 (symptoms of carma⁰); 164.30 (when incurable); 164.32 (symptoms of it when it is on the skin alone); 164.36 (other dieases having the same origin

		as); 170.39 (remedy for); 170.40; 171.13; 171.15; 171.16; 171.17; 171.18; 171.22; 171.23; 171.24; 171.25; 171.27; 171.28; 171.30; 171.39; 171.41; 172.17; 172.34; 173.13; 174.10; 183.19; 184.11; 190.9; 190.10; 190.12; 190.14; 190.15; 193.7 201.14; 201.25;
kuṣṭha (ka) (utpala, kāṣṭha, puṣkara)	saussurea auriculata or costus speciosus.	I. 170.36; 171.19; 171.30; 172.14; 172.17; 173.12; 173.21; 173.24; 174.6; 174.9; 174.10; 176.3; 176.10; 176.11; 176.15; 177.21; 178.1; 178.8; 178.21; 178.23; 179.6; 181.2; 182.3; 182.22; 182.23; 183.10; 183.15; 184.1; 185.13; 190.3 (2 kinds of); 190.4; 192.9; 192.15; 192.21; 192.23; 192.26 (the 2 kinds of); 192.36; 193.1; 193.6; 202.77.
kusuma (campaka ?)	cf. michalea champaca, linn.	I. 177.15 (as a remedy).
kusumbha, kausumbha (kamalottra)	carthamus tinctorius, linn.	I. 169.14; 172.33; 191.15.
kuṭaja		I. 172.16 (as a remedy for dysentery); 172.36 (uses of).
kū(ku)ṣmāṇḍa (ka)	Benincasa cerifera, savi.	I.169.18; 170.35; 171.33; 173.3; 190.20; 191.9.
kṛkalāsa	lizard ?	I. 188.7 (whose blood is used as a remedy for abscess).
kṛcchra	pain	I.170.56 (remedy for).
kṛtamāla		I.173.14 (uses of).
kṛmi	worm, insect	I.171.23 (prescription to kill); 172.34 (,,); 173.4 (things which multiply); 173.13 (things which destroy); 173.2 (,,); 176.13 (,,); see also krimi.

kṛṣṇavetra (vetasa ?)	calamus rotang, L.	I.171.28 (as a remedy).
kṛṣṇā	name of several plants.	I.170.45; 170.49; 171.23; 172.2; 202.5.
kṛṣṇārjaka =kṛṣṇamallikā (tulasī)	ocimum sanctum, L.	I.202.42.
kṛṣnopakuñjī =kṛṣṇajīraka	Nigella sativa, L., N. indica	1.202.11
ketaka (kī) (dhūlipuṣpikā)	Pandanus odaratissimus wild.	I.72.2 (plants growing on the coast of Siṁhala); 171.59 (as a remedy for all eye effections); 185.36; 192.40; 184.36; (as a remedy for diseases of spleen); 192.48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamuṣṭi	melia Bukayun,L.	I.202.43.
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I.169.21; 174.6; 177.20; 180.1; 192.48.
keśarāja (rājī)	eclipta prostrata, L.; wedelia calendulacea, lin.	I.202.55; 187.6 (makes one long-lived).
kokilākṣa (ikṣugandha)	hygrophila, spinosa, T. Anders or artanema sesamoides ?	I.189.11 (the root of the white variety as a remedy for consumption).
koṭha	warts	I.147.16 (as a symptom of a kind of fever); 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn.	I.156.45 (bad effects of); 188.4 (as a remedy); 191.10 (,,); 202.70.
koradūṣā	same as the previous	I.169.3 (uses of); 173.33 (,,); 202.70.

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kola (ka)	zizyphus jujuba, mill & lamk; Z. laccifera; Z. anoplia.	I.172.35; 184.30; 190.29; 190. 30; 202.69 (five kinds of); 202.84.
koṣātakī	luffa acutangula, roxb.; luffa echinata, roxb.; luffa graveolens, roxb.; luffa pentandra, roxb.	I.202.58.
koṣṭha	bowels	I.172.38
kauntī	cf. kuntī	I.202.16.
krimi	worm, insect	I.165.1-3 (2 divisions of; external and internal- 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear; remedy for); 192.18 (,,).
kroṣṭukaśīrṣa	a swelling between knee joint and thigh, in rheumatism causing pains.	I.166.49 (description of).
Kroṣṭupūcchā (pūcchikā)	Hemionitis cordifolia, L.	I. 202.2
Kleda (na), kledī	discharge from a sore	I. 179.5 (remedy for); 173.8 (preparation which causes); 173.10 (things which causes).
Kleśa	anguish	I. 173.29 (remedy for).
Kloma	lungs	I. 177.52 (prescription for the purification of).
Kvātha	decoction of several things	I. 170.12; 170.42; 170.45; 170.58; 170.65; 170.74; 171.6; 171.8; 171.26; 171.28; 171.32; 171.36; 171.38; 171.43; 171.55; 171.57; 172.12; 173.30; 175.2; 175.3; 175.6; 175.7; 175.9;

		175.11; 175.14; 175.15; 175.17; 177.36; 177.37; 177.38; 177.45; 177.46; 182.6; 182.26; 183.6; 185.21; 192.6; 192.31; 192.42; 201.13; 201.25.
Kṣata	one of the five coughs	I. 149.1.
Kṣaya	consumption	I. 149.1; 152.2; 152.3; 170.28 (remedy for); 173.29; (,,); 182.9; (,,); 189.11; (,,).
Kṣava	sneezing	I. 147.27 (caused by the odour of herbs).
Kṣāra	corrosive or acrid or saline substance	I. 171.40 (as a remedy for warts); 171.58 (remedy for piles); 173.27 (remedy for excessive phlegm); 174.20 (remedy for inflemmation in glands of the neck); 179.6; 184.36; 186.11; 192.13; 192.15; 192.19; 193.8; 202.61 (called as yavāgraja).
Kṣīra	milk	I. 169.40 (of cow and buffalo); 169.41 (of white goat); (of women); 170.27; 170.37; 170.51; 170.53; 170.62; 170.64; 171.10; 171.22; 171.50; 171.54; 172.29; 172.31; 173.1 (quality of); 174.6; 174.8; 175.17; 177.10; 177.37; 177.40; 177.51 (of goat); 178.25; 180.7; 182.7; 182.8; 182.9; 182.27; 183.2; 185.36; 187.2; 187.8; (of a buffalo); 189.11 (of goat); 189.12 (,,); 190.17; 191.18; 191.20; 192.7; 201.28.
Kṣīrī	name of several plants like Mimusops kauki, L.	I. 202.45.

Kṣīrīśa	?	I. 171.43.
Kṣudra (ka)	a kind of cough	I. 150.3; 150.6.
kṣudrasahā	Phaseolus trilobus, car.	I. 202.7.
kṣudrā	a type of hiccough	I. 151.2; 151.4 (cause of).
kṣaudra (cf. kusuma)	michalia campaka.	I. 170.26; 170.56; 170.58; 171.22; 171.25; 171.31; 171.45; 171.52; 171.65; 171.68; 172.14; 172.21; 172.29; 178.27; 181.1; 181.2; 181.6; 182.27; 192.41; 202.66.
kṣauma (umā)	linum usitatissimum, L.	I. 169.48 (oil from which, is used as a remedy).
khañja	a kind of rheumatism	I. 166.43; 201.25 (in horses; remedy for).
khañjarīṭa	wag-tail	I. 178.5 (the use of flesh of); 184.6.
khaṇḍa	candied sugar	I. 174.16.
khadira, khādira	Acacia catechu	I. 170.32; 171.6; 171.8; 171.25; 171.26; 171.27; 171.36; 171.38; 174.15; 177.12; 190.92; 201.12; 202.38.
khadyotaka	a kind of worm	I. 184.23.
khara	ass.	I. 182.2 (urine used); 190.12.
kharī	?	I. 202.51.
kharjūra (ka)	phoenix sylvestris, Roxb.	I. 169.29 (as a remedy); 173.2 (quality of);
kharjūra	a scorpion	I. 191.16 (remedy for poison of).
khalvāṭa, nirlomatā	baldness	I. 176.1 (remedy for); 185.35 (,,); 187.9 (,,).
khuḍḍāka =khujjāka ?	Lipeocercis sarrata, L. ?	I. 202.59.
gaja	elephant	I. 147.3 (the fever manifest in); 201.33 on the diseases of); 201.34.

gajapippalī =gajakṛṣṇā	scindapsus officinalis, schott.	I. 202.13.
gajabhakṣyā	the gum of olibanum tree.	I. 202.24.
gajākuṣṭha		I. 171.19 (as a remedy for a kind of leprosy).
gaṇikā	same as next.	I. 174.17 (use of).
gaṇikārikā =gaṇikā	premna spinosa.	I. 168.46 (use of the roots of).
gaṇḍamālā	inflammation of the glands of the neck.	I. 170.68 (sternutatory remedy for); 174.22 (an oily remedy for); 184.35 (remedy for); 186.5 (ointment for); 190.1 (remedy for); 192.10 (,,).
gaṇḍīrikā	tithymalus ankiquorum.	I.170.68 (as a remedy); 171.30.
gandha (ka) see alse next	sulphur	I.176.6 (used in taila to remove louse). 202.65; 202.79.
gandhapāṣāṇa (=gandhaka)	sulphur	I.188.6 (cūrṇa, as a remedy for abscess); 202.65.
gambhārī gāmbhārī	gmelina arborea	I.168.46 (whose root is used as medicine); 173.2 (quality of); 190.17 the use of dried root).
gambhīrā	a kind of hiccup.	I.151.2; 151.11 (to be treated with highly potential drugs).
gara	poison	I.190.13 (ointment for); 191.13 (remedy for)
gardabharoga	a skin disease	I.171.41 (remedy for)
gardabhāṇḍa	Thespesia populneoides	I.202.8.
garbha	pregnancy	I.178.24 (herbs which aid the formation of); 178.25 (,,).
gala	throat, neck	I.177.27 (remedy for the diseases of).

galagaṇḍa	goitre	I.170.69 (ointment for); 173.5 (remedy for); 186.5 (,,).
galaśuṇḍi	swelling of the glands of the neck	I.177.25 (medicine for).
gavākṣī (ṣa)	cucumis maderaspatanus etc.	I.202.48.
gavādanī (= aśpota, gokarṇa)	clitoria ternatea. linn.	I.202.48.
gāṅgerukī	a grain (suśruta) or uraria lagopoides, Dc.	I.202.50.
girikarṇī	clitoria ternatea or Alhagi maurorum	I.202.48.
girimallikā	wrightia antidysenterica	I.202.15
guggulu	bdellium (amyris agallochum)	I.170.41 as a remedy; 170.77; 171.2; 171.4; 171.6; 171.12; 173.12; 177 84; 178.6; 183.7; 184.4; 188.12; 190.29; 201.6; 201.20; 201.22; 202.78.
guñjā	berry of Abrus preatorius	I.156.43 (growth of piles resembling); 171.41 (use of fruit of); 176.2 (use of cūrṇa of); 176.3 (use of fruit of); 177.15 (the root of); 177.28 (the root of); 184.9 (the root of white variety of); 184.33 (use of cūrṇa of); 189.14 (use of the root of the white variety of)
guṭīkā	pill	I.170.49 (of certain herbs as remedy); 171.4 (,,); 171.58(,,) 180.8 (,,); 182.13 (,,).
guḍa	molasses from the sugar cane.	I.159.14 (as a cause of urinary disease); 169.52 (properties of); 169.53 (,,); 169.55 (,,);

		169.61 (effects of); 170.22 (,,); 170.29 (,,); 170.39 (use of); 170.43 (,,); 170.49 (,,); 170.54(,,); 170.65(,,); 171.15 (mixed with rice; use of); 171.33 (as a remedy); 171.34 (,,); 171.50 (,,); 171.63 (,,); 172.23 (,,); 173.5 used as an ointment); 173.25 (used as a remedy); 174.16 (,,); 176.8 (as an ointment); 178.6 (used in a dhūpa); 182.2 (the property of old); 182.5 (use of); 183.4 (,,); 183.7 (,,); 184.19 (,,); 184.36 (as a remedy for disease of splean); 184.37 (as a remady for pains); 185.19 (effect of); 185.26 (as a remedy for diarrhoea); 186.13 (use of); 190.8 (removes insects in the stomach); 191.9 (as a remedy for poison); 191.20 (,,); 192.3 (use of); 202.35.
guḍūcī	cocculus cordifolius	I.167.58 (as a remedy): 167.59 (,,); 170.9 (,,); 170.20 (,,); 170.30 (,,); 170.39 (,,); 170.40 (,,); 170.44 (,,); 171.6 (,,); 171.17 (,,); 171.28 (use in combination to live 100 years); 171.66 (as a remedy); 172.26 (,,); 172.27 (,,); 173.15 (,,); 174.2 (used in the preparation of brāhmī ghṛta); 174.4 (as a remedy); 174.13 (,,); 175.3 (,,); 175.6 (,,); 175.8 (,,); 175.10 (,,) 175.12 (,,); 175.15 (,,); 177.34 (,,); 183.11 (,,); 186.1 (as a remedy for urinary disease); 190.32 (as a remedy); 192.5

		(,,); 192.33 (used in the preparation of brāhmī ghṛta); 192.36 (effect of); 201.27 (as a remedy for horses); 201.29; 202.85.
guṇḍā	Scirpus kysoor, Roxb.	I.202.49.
guṇḍikā	flour.	I.161.6 (benefits of takings);
gulma	a chronic enlargement of the spleen	I. 160.1 (dignosis of); 160.5 (nature of growth of); 160.31 (neglected abscess becomes); 160.38; 160.40 (description of); 160.43 (,,); 160.46-47 (symptoms of a type of); 160.48 (an incurable variety of; affects women); 160.53 (sometimes resembles pregnancy); 160.55 (symptoms of); 160.60 (symptoms of imminent); 168.42 indication and remedy for); 170.17 (remedy for); 170.52 (,,); 172.3 (,,); 182.26 (,,); 189.3 (remedy for pain due to); 192.25 (remedy for); 193.10 (cūrṇa for).
guhā	Hemionitis cordifolia	I. 202.2.
gṛdhranakhī	Asteracantha longifolia	I. 202.59.
gṛdhrasī	pain in the heels, toes and throat in rheumatism	I. 166.51.
gṛdhrādanā	?	I. 202.59.
gṛhadhūma =dhundhumāra	name of a plant (suśruta ivf).	I. 171.44 (as a remedy for dental affections);
gairika	kaolinum or silicate of dumina and onide of iron.	I. 171.53 (use of) 177.19 (,,); 191.22 (,,).

go	cow	*ājya* (clarified Butter) I. 170.35 (as a remedy for apasmāra); 185.21 (as a remedy); 186.11 (for piles).
		ghṛta (ghee) I. 177.19 (used as remover of pain); 189.9 (to remove poison); 191.14 (used in pain due to scorpion bite); see also ghṛta.
		kṣīra (milk) (*payaḥ*) I. 172.15; 174.22 (as a remedy for gaṇḍamālā); 178.24; 189.3 (for pain due to enlargement of spleen); 190.29; 201.26 (to be given to lean horse). see also *dugdha.*
		jala see below *mūtra.*
		takra (curd) I. 169.45 (removes the derangement in 3 humours).
		danta (tooth) I. 178.3.
		navanīta (butter) 177.57 (for filling wounds).
		purīṣa (dung) I. 176.12 (used for ear ache); 177.39 (for remittant fever).
		mūtra (urine) I. 170.41 (for rheumatism); 170.48; 170.65; 171.16 (as ointment); 171.31; 172.39; 176.6 (to remove louse); 179.10; 183.17 (for piles); 183.19 (for leprosy); 190.1 (for inflammation of neck); 190.10 (for leprosy); 190.12 (,,); 190.13 (for scab); 190.20 (for well-being of the limbs); 192.28 (for scab); 193.4 (for apasmāra); 193.8; 193.14 (for fevers); 201.25 (for diseases of horses); 201.32.

		rasa (curd, buttermilk) I. 159.14 (harms of using in excess),
gokṣura (ka)	Tribulus lanuginosus.	I.168.47 (use of); 170.42 (,,); 170.46 (,,); 172.9 (,,); 173.2 (quality of); 177.36 (use of); 177.44 (,,); 184.29 (use of the root of); 189.2 (use of the root of): 192.43 (use of); 202.4.
godhūma	wheat (Triticum sativum); also the name of a medicinal plant.	I. 169.4 (use of); 173.1 (quality of); 182.4 (use of its cūrṇa to make one beautiful).
gopavallī =gopā; muruva ?	Sanseviera Roxburghiana, Schult.	I. 202.31.
gopī= gopa	a particular class of plants	I. 202.31.
gorakṣa=ṛṣabha	a kind of medicinal plant.	I. 186.3 (use of the root of).
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I. 180 4 (use of); 182.15 (,,); 185.9 (,,); 185.11 (,,); 185 12 (,,); 188.11 (,,); 192.21 (,,).
gośīrṣa	a kind of sandalwood; or droṇapuṣpī.	I. 202.28.
gostanikā	cow's dug ? ; a kind of red grape ?	I. 202.30.
gohālikā	name of a plant	I. 186.1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels cf. next	I. 173.27 (remedy for).
granthi(ka)	name of several plants and bulbous roots.	I. 179.7 (use of); 192.16 (use of); 202.12.

?	swelling and hardening of the vessels of the body.	I. 188.8 (remedy for)
granthivīsarpa	a type of dry spreading itch.	I. 163.16
graha		see under jvara.
grahaṇī	diarrhoea	I. 157.1 (symptoms of); 157.16 (causes of); 157.26; 157.27 (one of 8 dreadful diseases difficult to cure); 170.17 (remedy for); 183.1 (,,); 185.25 (,,); 185.26 (,,).
grīvā	neck	I. 171.45 (remedy for pain in). 190.2 (,,).
grīṣma	summer	I. 182.1 (curd not recommended in); 190.24 (herbal remedy for troubles due to); 201.27 (prescription for horses to be given in).
ghaṇṭāka =ghaṇṭaka	Bignonia suaveoleus.	I. 202.34.
ghanastana	cf. ghanasvana =Amarantus polygamus	I. 202.57.
gharm	heat	I. 190.25 (remedy for troubles due to).
ghṛta	ghee; preparation of with several medicinal plants etc.	I. 169.16; 169.46; 170.40; 170.44; 170.50; 170.52; 170.53; 170.62; 170.65; 171.8; 171.35; 171.54; 171.57; 171.60; 172.3; 172.5; 172.8; 172.25; 172.29; 173.1; 173 26; 173.31; 174.1; 174.2; 174.9; 174.16; 177.29; 177.51; 177.54; 177.58; 178.26; 181.1; 181.2; 182.3; 182.4; 182.15; 182.23; 184.3; 184.13;

		188.1; 189.9; 191.7; 191.12; 192.25; 192.31; 192.33; 193.9; 201.6; 201.26.
ghṛtakumarī (°kumārikā)	Aloe indica	I. 191.24 (leaf of; as a remedy for itching).
ghoṭā	cf. ghoṭa = a kind of reed	I. 202.82.
ghoṭī	cf. above	I. 202.82.
ghoṣā (=karkaṭa-śṛṅgī. monier williams).	Anethum sowa.	I. 177.17 (fruit of; used as remedy for jaundice); 186.10 (as remedy for piles).
cakramarda (ka) =gaja	cassia-tora	I. 176.10 (seed of; as remedy for headache); 202.56.
cakrikā	a kind of serpent	I. 177.15 (ointment for).
cakṣu	eye	I. 177.1 (remedy for disease of); 177.8 (,,); 177.14 (,,); 181.1 (,,); 187.7 (,,).
cañcu	name of the castor-oil plant	I. 169.14 (quality of).
caṇaka	chick-pea (cicer arietinum)	I. 156.45 (quality of); 169.7 (,,).
caturjāta	an aggregate of four substances	I. 202.68.
catusthaka	quartan fever.	I. 147.43; 147.57 (cause of); 147.59 (,,); 147.61 (when becomes incurable).
candana	sirium myrtifolium	I. 171.56 (use of); 172.18 (,,); 173.23 (,,); 174.5 (,,); 174.9 (,,); 175.4 (as a remady for all jvaras); 175.10 (,,); 175.13 (,,); 177.15 (as an ointment);
	Caesalpina Sappan	177.33 (the red variety; use of); 177.75 (use of); 178.19; 179.1 (red variety; used for teeth); 182.23 (as an ointment

		for poison); 183.6 (as a remedy for rheumatism); 183.11 (use of the red variety); 184.24; 185.13; 185.32; (as an ointment for eye diseases); 192.20 (used in oil); 192.26 (used for removing poison); 202.28 (white and red varieties).
carma (Kuṣṭha)	a type of Leprosy called	I. 164.19 (symptoms of See below carmaikakuṣṭha.
carmakasā	Mimosa alstergens.	I. 202.47.
carmakīla	wart (skin excrescence)	I. 156.56 (caused by piles; description of); 171.40 -(use of instruments for).
carmā	?	I. 202.47.
carmaikakuṣṭha	a type of leprosy caused by wind and phlegm.)	I. 164.8
cavyā (Cavana)	Piper chaba	I. 170.52 (as a remedy); 170.61 (,,); 202.69.
cavyācaraṇa	*cf.* previous	I. 169.11 (as a remedy).
cāṅgerī	wood-sorrel	I. 169.13 (quality of).
cikitsā	therapeutics	I. 168.24 (four sections of);
citra	a kind of grass ?	I. 183.5 (as a remedy for rheumatism); see next.
citraka	Phembago Zeylaniča	I. 169.11 (as a remedy for cough); 170.52; 170.62; 171.45; 171.50 (for cold); 172.2 (for different diseases); 172.6; 174.4 (for different diseases); 174.13 (,,); 174.17 (in taila for pains); 174.19 (in taila for all diseases); 175.9 (for all fevers); 177.66; 181.4 (use of the root of); 183.5 (for rheumatism); 186.8 (as an ointment for rheumatism);

		186.14 (effect of taking it with water); 189.10 (the red variety; as a remedy for jaundice); 192.1 (for different diseases); 192.24 (,,); 192.45 (used in taila); 201.9 (used for healing the wounds of horses); 201.11 (use of the cūrṇa of); 202.69.
Cirabilvaka	Pongamia glabra	I. 202.80.
cillaka	a kind of pot-herb	I. 173.19 (effect of decoction of).
cullaka	a five-place?	I. 191.11 (the 3 varieties of; the uses of).
coca	the bark of cinnamon.	I. 202.20.
coraka	Trigonella corniculata	I. 202.21.
chatra	Andropogon schoenanthus	I. 202.41.
chatrākī	Agaricus campestris ?	I. 202.41.
chardana, chardi	causing vomition, vomiting.	I. 147.4 (as an effect of deranged *kapha*); 170.32 (remedy for) 170.33 (,,); 170.34; 172.17 (,,); 183.10 (,,); 183.11 (,,); 190.32 (,,).
chāga	goat	(payaḥ milk) I. 172.15 (for children); 177.14 (for certain eye disease). 177.33 (for getting an attractive face); 177.51; 183.6; 183.8 (for apasmāra); 186.4 (for certain diseases); 187.10 (in an ointment for eyes). *mūtra* (urine) I. 177.15 (for certain eye disease). 177.82; 181.9.

chinna	one of the 5 kinds of cough.	I. 150.3.
chinnaruhā	Clerodendrum phlomoides.	I. 202.33; 202.84.
chinnā	?	I. 202.84.
jaṭhara		see udara.
jaṭharī		see plīha,
jambhīra	citrus limonum.	I. 156.45 (aggravates the wind in piles); 169.20 (controls phlegm and wind); 171.46 (effect of decoction of); 172.35 (quality of).
jambu(bū)	Engenia jambolana.	I. 169.26 (the quality of the fruit of); 170.27 (used when there is discharge of blood); 170.33 (used in decoction for vomitting); 173.19 (effect of decoction of); 183.14 (the fruit of ; used in dhūpa for all fevers); 190.23 (the use of leaf of); 192.47 (the 2 varieties of ; used in taila for long standing wounds).
jayantī(tikā)	Sesbania aegyptiaca	I. 170.11 (as a remedy); 173.16 (the quench the thirst in fever); 177.66 (use of the root of white kind of); 183.6 (used in decoction); 202.81.
jayā	same as privious or Abutilon avicennae ?	I. 202.81.
jarā (jarjara)	old age	I. 149.20-21 (the diseases of); 174.11 (remedy for the diseas of).
jala, toya	water	I. 169.67 (of a mountain sprin); 169.62; 172.36 (use of) 173.31 (use of hot); 175.11;

		175.13 (use of hot); 177.59 used in the preparation of ointment); 177.61; 186.9 (to stop bleeding); 190.20 (for the well-being of the limbs); 190.27 (as remedy for cold); 191.13 (for the removal of poison); 191.21 (for the removal of pain); 192.25 (in the treatment of piles); 192.39 (use of boiled);
jalajambū	a kind of jambū (Eugenia jambolana).	I. 202.11.
javā = japā	china rose (Hibiscus rosa sineusis).	I. 172.6 (the flower is used with water by women).
jājī (dhātaki)	Wood fordia floribunda	I. 169.32 (to remove bad effects of *kapha* and *pitta*); 171.65 (to remove certain pain in women).
jāti(tī)	Myristica fragrans.	171.49 (used in disease of ear); 172.2 (for different diseases); 173.16 (quality of); 173 25 (use of); 177.20 (the chewing of); 177.25 (use of cūrṇa of); 184.30 (use of root of); 190.30 (for cough); 192.20 (its use in taila); 192.31 (used in ointment).
jātī	jasminum grandiflorum	I. 171.59 (for eye disease); 177.2 (,,); 185.31 (,,).
jātihiṅgulaka	?	I. 179.1 (as an ointment for teeth).
jāraka	digestive	I. 172.29 (medical preparation known as).
jāraṇa	digester	I. 173.7 (preparation known as).

jāla	omentum ?	I. 171.41 (a remedy for gardabharoga—a skin disease).
jālinī	a certain boils appearing in the prameha disease.	I. 159.12; 159.27 (symptoms of).
jiṅgiṇī(nī) (ajaśṛṅgī)	Odina wodier	I. 177.18 (root used as remedy for piles); 190.2 (rasa, used as remedy for pain in arm and neck).
jihvā	tongue	I. 182.14 (remedy for removing burning sensation in).
jihvikā	a kind of fever ?	I. 177.26 (remedy for).
jīmūtaka	Luffa foetida or a similar plant.	I. 172.36 (use of); 202.59.
jīraka	Panicum miliaceum	I. 170.61 (use of); 177.54 (,,); 192.24 (as remedy for different diseases); 193.1 (use of the cūrṇa of); 202.19
jīvaka	one of the principal drugs of aṣṭavarga Terminalia tomentosa or Coccinia grandis.	I. 202.52.
jīvaśāka (=°meṣaka)	a kind of portulaca plant	I. 202.52.
jñānamāna	?	I. 202.80.
jyotis	fever manifest in herbs (oṣadhi).	I. 147.3.
jyotiṣmatī	Premna spinosa	I. 172.6 (use of petal (dala) of); 172.34 (use of the taila of the root of); 173.16 (various qualities of). 174.9 (use of); 174.18 (used in a taila). 177.30 (use of the fruit of);
jvara	fever	I. 146.2 (as a synonym of vyādhi); 146.10 (the basis for the 8 fold classification of); 147.1 (symptoms of); 147.7 (marks of a kind of); 147.8

(,,); 147.11 (symptoms of a kind of); 147.19 (,,); 147.25 (caused by fatigue by stages); 147.28 (symptoms a kind of); 147.30 (the dreadful type of); 147.32 (two broad-divisions of); 147.35(when contrary symptoms are manifest in); 147.39 (curable or incurable depending on the doṣas); 147.40 (form of a type of); 147.45 (nature of); 147.46; 147.49 (duration of); 147.67 (description of a kind of); 147.73 (which becomes incurable); 147.75 (called Hāridrka); 147.76 (description of nocturnal); 147.77 (description of *paurva rātrika*^{0} (relating to previous night); 147.81 (symptoms of a type of); 147.82 (marks of control of); 170.1 (8 kinds of); 170.2 (remedy for); 170.3 (,,); 170.5 (,,): 170.7 (,,); 170.8 (,,); 170.9 (,,); 170.10 (,,); 170.11 (,,); 170.12 (,,); 170.24 (,,); 171.32 (,,); 171.36 (,,); 171.51 (influence of fasting on); 172.16 (remedy for); 172.18; 172.24 (preparation to be used when fever comes down); 173.17 (remedy for); 173.20 (the decoction which used in excess causes); 175.2 (fasting as first step in the treatment of); 175.3 (decoction for); 175.4 (,,); 175.7 (,,); 175.8 (,,); 175.9 (,,); 175.10 (,,); 175.11 (,,); 175.13 (due

		to *kapha* and *vāta*; hot water to be given for thirsty in); 175.14 (decoction for); 175.15 (,,); 175.17 (,,); 177.37 (,,); 177.39 (,,); 177·40 (,,); 177.43 (remedy to remove burning sensation in a kind of fever); 180.10 (inceuse for *ḍākinī*); 183.11 (as a remedy in fever); 183.13 (incantation remedy for); 183.14 (inceuse for); 184.9 (incantation for); 185.34 (remedy for all types of); 188.11 (ointment for a kind of); 188.12 (inceuse for); 189.5; 189.6 (remedy for a kind of); 190.31; 193.12 (remedy for); 193.15 (inceuse for); 197.54.
jhaṣā	Uraria lagopodioides	I. 202.4.
ḍuṇḍubha	a kind of snake	I. 191.6 (remedy for the removal of poison due to).
takra	butter milk	I. 169.44 (use of); 170.19 (its use in piles); 173.7 (use of); 177.49 (,,); 184.29; 184.30; 184.31; 184.36; 185.24; 188.8; 190.14; 192.13; 193.6; 201.10.
tagara	Tabernaemontana coronaria	I. 171.16 (use of); 171.17; 174.9; 176.15; 177.12; 177.49; 180.1; 182.14; 183.2; 191.17; 192.21; 202.20; 202.56.
ta(tā)ḍāga	a pond	I. 169.36 (quality of the waters of).
taṇḍula	rice (use of the waters of)	I. 169.54; 170.54; 171.67; 171.68; 172 20; 177 3; 177.32; 181.5; 182.28; 185.24; 185.25; 185.27; 186.5; 188.9; 190.6; 190 32; 191.7; 191.8.
taṇḍulīya(ka)	Amaranthus polygonoides	I. 169.16 (to remove poison); 171.68 (use of the root of);

		172.21; 177.2 184.29 (use of root of); 191.7 (,,); 202.57.
tandra(ā)	fatigue, exhaustion	I. 147.6 (an effect of fever); 147.10 (one of the symptoms of fever due to deranged *śleṣma* and *vāyu*); 147.11 (in fever due to deranged *śleṣma* and *pitta*); 147.17; 147.23.
tamaka	a kind of cough (asthma)	I. 150.3; 150.11.
tarkārī	Sesbania aegyptiaca	I. 169.11 (controls cough).
tāpya	mineral substance obtained from Tāpīr.	I. 202.63
tāmbūla	betel, arecanut etc. [Piper betle leaf etc.].	I. 177.23. (remedy for sore-mouth due to); 191.12 (,,); 177.63 (as a remedy); 178.1 (as charm); 178.2 (,,); 178.15 (,,); 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I. 173.3 (quality of).
tikta (ka), tiktā	a kind of taste (bitter).	I. 173.17 (things which are). 175.6 (use of); 177.22 (use of vegetable of the quality of);
tiktaghṛta	ghee prepared with bitter herbs.	I. 171.33 (use of).
tiktatumbī	a bitter gourd. (Lagenaria vulgaris)	I. 202.57.
tiktavallikā	Sanseviera Roxburghiana	I. 202.18.
tiktā	name of a medicinal plant. See Monier Williams	I. 171.32 (use of decoction of); 175.17 (,,); 202.20; 202.83.
tiktākṣī	?	I. 202.48,

tiktālāvu	*cf. tikta tumbī*	I. 202.57.
tintiḍīphala	fruit of Tamarindus indica	I. 169.23 (quality of); 173.6 (use of).
tinduka	Diospyros embryopteris.	I. 169.27 (use of); 173.19 (,,); 192.47 (,,).
timira	partial blindness.	I. 147.10 (as a symptom of a type of fever); 171.56 (remedy for); 171.57 (,,); 171.58 (,,); 171.62 (,,); 177.3 (,,); 177.4 (,,); 177.6 (,,); 177.7 (,,); 177.11 (,,); 177.15 (,,); 185.33 (,,); 192.41 (,,).
tila	Sesamum indicum	I. 169.47 (use of the oil of); 170.21 (use of); 171.22 (,,); 172.26 (,,); 176.16 (,,); 177.2 (use of flowers of; in the treatment of disease of eyes); 177.55 (use of oil of); 177.56 (use of); 177.61 (use of oil of); 177.73 (use of); 178.21 (use of oil of); 182.5 (use of); 182.26 (,,); 184.7 (use of oil of); 184.15 (,,); 185.3 (merits of using the black variety in homa); 185.4 (merits of using in homa); 185.29 (use of oil of); 185 31 (,,); 186.1 (use of); 186 12 (use of the black variety of); 190.22. (use of); 191.23 (,,); 201.7; 201.10.
tilaka	symplocos racemosa ?	I.171.40. 177.66 (used as a churṇ); 178.7 (,,); 178.19 (,,); 182.19 (,,); 185.9 (,,); 185.10 (,,); 185.11 (,,); 185.12 (,,).
tugāskṣīrī	tabāshīr (bamboo manna)	I.202.30.

tuṇḍikerikā	momordica monadelpha	I.202.81.
tuṇḍī	a kind of gourd?	I.202.81.
tumbinī, tumbī	the gourd lagenaria vulgaris.	I.172.4 (fruit of; use of). 181.8.
tṛtīyaka	a kind of fever tertian).	I.147.43; 147.56 (nerves affected by); 170.6 (remedy for); 170.7 (,,);
tṛṣṇā	thirst	I.147.11 (as a symptom of a kind of fever); 147.16 (,,); 147.23 (,,); 170.43 (remedy for); 173.31 (,,); 183.11 (,,).
tejanī	sansaviera Roxburghiana?	I.202.18.
taila	oil	I.169.62; 173.25; 173.28; 173.31; 174.1; 174.12; 174.18; 174.19; 174.23; 176.6; 176.11; 177.19; 177.33; 177.42; 177.75; 179.8; 182.10; 184.21; 187.9; 191.16; 192.6; 192.7; 192.9; 192.11; 192.12; 192.13; 192.14; 192.22; 192.30; 192.42; 192.46; 192.48; 193.7; 201.14; 201.18; 201.32.
trapuṣa	coloquintida and other cucumbers	I.169.19 (effect of).
trikaṭu (ka)	the three spices (black and long pepper and dry ginger).	I.171.59; 172.26; 177.7; 182.26 185.27; 185.31; 193.1; 193.4.
trikaṇṭaka (= ^{0}kaṭa)	Asteracantha longifolia	I.170.55 (used as a remedy).
trijātaka	the 3 spices (mace, cardomons and cinnamon)	I.202.68.
tripuṭa (ṭī)	a kind of pulse (lathyrus sativus) or elettaria cardamomum	I.202.47; 202.70.

triphalā	the 3 myrobolans (fruits of terminalia chebula, T^0 Bellerika, and phyllanthus Emblica	I. 167.57 (as a remedy for all diseases); 167.58 (use of) 167.60; 170.24; 170.33; 170.34; 170.41; 170.47; 170.48; 170.52; 170.57; 170.58; 170.72; 170.77; 171.2; 171.4: 171.7; 171.8; 171.12; 171.22; 171.23; 171.28; 171.31; 171.32; 171.37; 171.38; 171.42; 171.44; 171.45; 171.54; 171.56; 171.57; 171.58; 171.59; 172.26; 172.27; 172.40; 173.19; 174.4: 174.14; 175.8; 175.11; 175.17 (?); 176.8; 176.9; 177.7; 177.83; 181.3; 182.23; 183.5; 184.4; 184.11; 184.14; 185.20; 185.28; 185.31; 185.34; 186.9; 187.7; 190.11; 190.31; 192.2; 192.39: 193.3; 193.13; 201.12; 201.18; 201.25; 201.38; 202.26.
tribṛt	cf. trivṛt?	I. 170.24 (as a remedy)
tribhaṅgī	?	I. 202.47.
trivṛt	Ipomoea Turpethum	I. 170.49 (as a remedy); 192-26; 193.8; 202.47.
trisugandhi (=^{0}jāta)	the 3 spices (mace, cardamoms and cinnamon	I. 202.68.
tryāhika	fever	I. 189.13 (charm for cure of).
tryūṣaṇa (=trikaṭu)	see trikaṭu	I. 170.21 (effect of); 170.52 (use of); 182.25; 192.24; 192.40; 192.43; 202.13.
tvac	bark; cinnamon.	I. 170.74 (decoction of); 170.78 (use of); 171.30; 183.1; 185.13 (use of the leaf of); 185.26; 202.20; 202.68.
daṁśa (ka)	a common fly.	I. 191.5 (remedy for the bite of); 191.9 (,,).
daṇḍāpatānaka	a type of rheumatism	I. 166.40

dadru	a kind of leprosy	I. 164.9; 164.10; 164.24 (symptoms of); 171.19 (ointment for); 171.20; 190.11; 190.13; 192.29.
dadhi	curd	I. 169.42 (quality of); 171.57; 171.65: 172.21; 173.7; 182.1; 182.22; 182.25; 184.4; 186.1; 187.5; 188.4 (of buffalo; use of); 193.8; 201.10.
danta	tooth	I. 171.45 (remedy for ache of); 173.8; 177.20 (remedy to strengthen); 177.22 (remedy for wounds of); 177.28 (remedy to remove the infection of); 177.29 (remedy which prevents the shaking of); 177.31; 179.1; 179.2; 181.10; 184.31; 185.37; 189.2; 191.21; 192.19; 201.35.
dantī (tikā)	croton polyandrum	I. 171.14 (use of fruit of) 186.8 (use of); 202.32.
dardura	frog	I. 191.19 (remedy for the poison due to).
daśamūla (lī)	the ten roots [trikaṇṭaka, both kinds of bṛhatī, pṛthakparṇī, vidārigandhā, bilva, agnimantha, tuṇṭuka, pāṭalā kāśmarī]	I. 170.42 (use of the decoction of) 171.64 („); 172.12 („); 173.22 (use of); 174.15 („).
daṣṭakā	?	I. 202.83.
dāḍima	punica granatum	I. 169.20 (effect of); 169.59 („); 172.35 (use of); 173.6 („); 176 17 („); 177.17 (use of the flower of); 202.45
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of); 170.58 („); 171.53 (in oint-

		ment); 179.6; 192.15; 202.77. see dārvī and devadāruka.
dāruniśā	a species of curcuma.	I. 202.32.
dārvī	Curcuma Aromatica or Xanthorrhiza.	I. 170.58 (use of decoction of); 170.72 (effect of); 170.78 (,,); 171.52 (use in ointment).
dāha	burning sensation	I. 147.24 (fever caused by); 147.27 (caused by inhalation of poison); 147.28 (a symptom of a fever); 147.31 (precedes a fever); 177.36 (remedy for); 183.11 (,,); 173.13 (things whose excess use cause).
dāhaśūla	internal heat ?	I. 170.47 (remedy for).
digbhrama	perplexity	I. 147.31 (precedes a fever).
dīpana	digestive, stimulating	I. 168.20; 168.21; 168.46 (the roots of 5 herbs which are); 170.44; 170.61; 173.13; 173.17
dīpyaka	a species of plant	I. 202.18.
dīrghavṛnta	Colosanthes Indica	I. 202.26.
duḥ sparśa (=durālabhā)	Alhagi Maurorum	I. 202.54
dugdha	milk	I. 172.12; 177.29; 177.39; 184.18; 185.19; 187.3; 190.25; 191.9; 191.11; 201.20.
durālabhā (duḥsparśa)	Alhagi Maurorum	I. 175.4 (decoction of); 175.5; (use of); 178.21 (,,); 202.54.
durgandha	bad smell	I. 192.23 (remedy for).
duṣṭa	synonym of disease (vyādhi)	I. 146.2.
dūrvā	Panicum Dactylon	I. 164.23 (a kind of *kuṣṭha* resembles); 170.78 (use of); 171.29 (,,); 172.6 (,,); 172.17 (,,); 173.23 (,,); 177.17 (,,); 184.17 (used in charm); 190.13 (use of); 190.23 (,,); 190.32 (,,); 201.23 (use of; in the treatment of horses).

devakāṣṭha	Pinus Devadāru or some other wood.	I. 170.2 (use of); 202.77
devatāḍaka	Lipeccercis Serrata	I. 202.59.
devadāru (ka)	Pinus Devadāru	I. 173.12 (use of); 174.8; 175.11; 176.11; 180.2; 183.2 183.6 (used in decoction); 185.35 (use of cūrṇa of); 191.22; 192.8; 192.26; 193.3 193.6; 202.77.
doṣa	disorder of the humours	I. 146.5 (the disease remains lodged with the characteristic); 147.8 (the advance of which after 8 days as characteristic of a fever).
dravantī	Anthericum Juberosum	I. 173.15 (use of).
drākṣā	vine (Vitis vinifera)	I. 173.2 (quality of); 169.29 (effect of); 193.11 (as a remedy); 193.12 (,,); 193.13 (,,); 202.30.
drāvaṇa	distillation	I. 202.43.
drumatvac	tree bark or bark of Erythrina Indica.	I. 171.30 (use of)
dvijayaṣṭi = (yaṣṭi madhu ?)	liquorice ? (Glycyrrhiza glabra)	I. 186.5 (the root of which is used as remedy for swelling in neck).
dhanakṛt	?	I. 202.41.
dhanya (ka), dhanyāka	Coriandrum Sativum	I. 169.32 (as a remedy); 170.2; 170.14; 170.52; 171.35; 175.8; 175.9; 177.19; 177.21; 183.11; 192.24; 193.6.
dhanvayāsa (°yavāsa)	Alhagi Maurorum *cf.* Fagonia Arabica	I. 202.54.
dhanvī	?	I. 202.8.
dhātaki	Grislea Tomen-	I. 179.5 (used in oil); 181.10

	tosa	(use of the flower of); 182.7 (use of); 184.15 (,,); 202.27.
dhātu	an essential ingredient of the body	I. 173.28 (remedy for the decline of); 174.7.
dhātukāśī= (°kāsīsa)	red-sulphate of iron	I. 202.62.
dhātrī	Emblica officinalis	I. 170.31 (use of the black variety of); 170.45 (,,); 170.55; 170.58; 171.20; 171.25; 171.26; 171.31; 171.52; 172.7; 172.13; 172.24; 172.26; 202.25.
dhānya	grain	I. 159.14 (newly harvested; as a cause of *prameha*).
dhāmanī	Hemionitis Cordifolia	I. 202.5
dhāmārgavaḥ	Luffa foctida or a similar plant	I. 172.37 (use of); 202.58.
dhustūra (ka)	thorn apple (Datura Alba, Nus; or D. nilhummatu)	I. 170.69 (use of); 177.19 (use of); 180.9 (,,); 184.20 (use of the flower of); 184.21 (use of the plant of); 191.20.
dhūpa	an incense	I. 177.84 (use of); 178 20 (of a flower, as a charm); 180.10; 184.6; 184.22; 185.14 (as a charm); 193.15 (as a remedy.)
dhūma	smoke	I. 190.30 (of certain herbs; the inhalation as a remedy).
dhṛṣṭa	?	I. 202.10; 202.41.
naktamāla (=karañja)	see karañja	I. 202.80.
nakhī	Unguis Odoratus	I. 192.21 (use of).
nata (=tagara)	See tagara	I. 202.20.
nadī	river	I. 169.36 (qualities of the waters of).
nadikrāntī (nadīkāntā ?)	Eugenia Jambolana ?	I. 202.42.
nandīvṛkṣa (=tagara)	see tagara	I. 202.9 (qualities of).

nayana	eye	I. 177.6 (ointment for).
naladaṁśana	?	I. 202.77.
navanīta	butter	I. 169.43 (use of); 177.56 (of a buffalo; use of); 178.23 (,,); 180.7 (,,); 182.2 (,,); 182.8 (,,); 182.22; 184.2; 186.12; 187.11; 190.3 (of a buffalo; use of); 190.4; 190.16 (of a buffalo; use of).
nasya	sternutatory	I. 172.30 (one of the five kinds of treatment); 170.4 (use of); 177.18 (,,); 177.56 (,,); 177.65
nāgakeśara (or nāga)	Mesua Roxburghii. or M. ferrea	I. 178.1 (used as a charm); 202.22; 202.68.
nāgapuṣpa	name of several plants. *cf.* nāgakeśara	I. 180.1 (use of incense of).
nāgabalā	uraria Lagopodioides	I. 175.12 (use of cūrṇa of); 185.19(use of);190.4 (,,); 202.4; 202.50.
nāgara (rī)	dry ginger (zingiber officinale)	I. 170.2 (use of); 170.11 (,,); 170.12 (,,); 170.22 (,,); 170.32 (,,); 170.42 (,,); 170.53 (,,); 170.55 (,,); 172.39; 175.12 (,,); 192.13 (,,); 192.15 (,,); 202.69.
nāgaraṅga	Citrus Aurantium	I. 169.20 (quality of the fruit of); 172.35 (effect of).
nāgeśvara	*cf.* nāgakeśara.	I. 176.11 (use of); 185.13 (used in incense as a charm); 191.22 (use of).
nāḍi (ḍī)	a fistulous sore ?	I. 171.1 (remedy for); 171.2 (,,); 171.3; 171.23; 188.3; 188.4
nāḍīca	colocasia artiquorum	I.169.14 (quality of)
nādeyī	?	I.202.11 (another name of Jalajambū).
nābhi	navel	I.172.10 (an ointment for); 172.15 (remedy for swelling

		of); 182.27 (an ointment for); 193.10 (remedy for pain in).
nārikela	cocoanut (cocos nucifera)	1.169.28 (quality of); 173.3; (,,); 189.12 (use of the flower of).
nārī	women	I.160.33 (effect of deranged vāta (wind) in); 170.60 (remedy for certain diseases of); 172.10 (remedy for easy child-birth for); 177.66 (a charm for); 180.8 (prescription for making them strong); 182.27 (an ointment for easy child birth for); 189.3 (remedy for certain disease of).
nālīka	lotus flower ?	I. 169.11 (as a remedy);
nidāna	symptoms	I.146.1; 146.3 (of a disease; the five constituents of); 146.4 (synonym of); 146.13 (description of); 147.5; 148.1 (of *raktapitta*); 150.1 (of *śvāsaroga*); 151.1 (of *hikkāroga*); 152.1 (of *yakṣmaroga*); 153.1 (of *arocaka*); 154.1 (of *hṛdroga*); 155.1 (of *madātyaya*); 156.1 (of *arśas*); 157.1 (of *atisāra* and *grahaṇī*); 158.1 (of *mūtrāghāta*); 159.1 (of *prameha*); 160.1 (of *vidradhi*); 161.1 (of *udararoga*); 162.1 (of *pāṇḍuśotha*); 163.1 (of *visarpādi*); 166.1 (of *vātavyādhi*); 167.1 (of *vātarakta*).
nidigdhikā	small cardomoms (solanum Jacquini)	I.170.56 (use of the juice *(rasa)* of); 202.5.
nidrā	sleep	I.147.12 (in day, as a symptom of a kind of fever); 147.13 (always or not at all as a symptom); 147.28 (loss of sleep

		as a symptom of particular fever); 177.41 (*anasya* which induces); 177.42 (,,).
nimba	Azadirachta Indica	I.167.59 (use of leaf of); 170. 47 (use of); 170.71 (use of leaf of); 171.6 (used as a remedy); 171.8; 171.13; 171.28; 171.31 (used in decoction); 171.46; 171.54; 171.59; 172.33; 173.16; 174.4; 174.13; 175.8; 175.11; 175.15; 177.4 (use of the leaf of); 177.63 (use of the root of); 177.65 (use of the leaf of); 178.8 (use of leaf as a charm); 178.19 (use of; as a charm); 178.22 (use of the smoke of stick of); 179.9 (use of the leaf of); 183.19 (use of the leaf of); 185.31 (use of the leaf of); 188.10 (use of the leaf of); 190.9 (,,); 191.21 (use of the decoction of the bark of); 192.31 (use of the leaf of); 193.4 (use of); 193.6 (,,); 201.6 (use of leaf of); 201.10 (,,); 201.11 (,,); 201.12 (,,); 201.38 (,,); 202. 84.
nirūha	enema not of oily kind.	I. 172.42 (on the administration of).
nirguṇḍī	Vitex Negundo	I. 169.11 (use of); 169.59 (,,); 170.28 (,,); 170.68 (on the use of the root of); 170.76; 171.3; 174.4; 174.13; 184.9; 184.35; 202.37; 202.81.
nirlomatā	baldness	I.185.35. See khalvāṭa.
niśā	Curcuma longa	I. 170.58 (use of); 171.19 (,,); 172 17 (,,); 172.21 (,,); 174.20;

		the 2 kinds of); 192.31 (use of).
niṣkvātha	decoction	I. 172.22. See also kvātha.
niṣyandana taila	an oil to drip down	I. 174.18 (use of).
nīra	water	I. 177.13; 193.13 (effect of hot).
nīla	Indian fig tree ?	I. 171.65 (use of); 202.37; 202.50 (nīlavarṇa). See nīlī.
nīlameha	a kind of urinary disease	I. 159.24 (symptoms of).
nīlavallī	Vanda Roxburghü	I. 202.33.
nīlikā	fever manifest in water	I. 147.3.
nīlī (likā)	Indigo plant	I. 170.38; 171.41; 176.8; 176.9; 177.11; 177.15; 177.28 (use of decoction of); 191.8 (use of the root of).
nīlotpala	blue lotus	I. 178.6 (use of the incanse of); 178.15 (as a charm); 181.5 (as a remedy); 202.39.
nīvāra	rice grown without cultivation	I. 169.3 (use of)
netra	eye	I. 147.19 (cause of redness in); 171.53 (external application for the diseases of); 171.55 (decoction for the diseases of); 171.58 (remedy for the diseases of); 171.60 (,,); 177.12. (ointment for the diseases of); 177.12 (remedy for all diseases of); 177.13 (,,); 179.11 (,,); 202.62 (,,).
naīpālī	fruit of wild date tree ?	I. 202.64.
nyagrodha (vaṭa)	Ficus Indica	I. 170.72 (use of); 202.7.
pakṣāghāṭa	a kind of rheumatism	I. 166.37.

pañkaparpaṭī	? paṅka, parpaṭī (a kind of fragrant earth ?)	I 202.63.
pañcakarma	the five kinds of treatment in medicine	I. 172.30.
pañcakola	the 5 spices (long pepper, its root, Piper chaba, plumbago and dry ginger)	I. 170.21 (use of); 202.69.
pañcamūla (lī)	bilva and others (the five roots)	I. 171.50; 175.14 (use of decoction of).
paṭala	cataract, a film over the eyes.	I. 177.4 (remedy for); 177.15 (,,); 185.33 (,,); 185.35 (,,); 189.1 (,,); 192.41.
paṭola (lī)	Trichosanthes Dioeca	I. 169.17 (use of); 171.6 (,,); 171.13 (,,); 171.28 (,,); 171.32 (,,); 171.38 (,,); 171.41. (,,); 171.46 (,,); 173.24 (,,); 175.8 (use of leaf of); 175.11 (use of); 175.17 (,,); 179.11 (,,); 192.31 (use of leaf of); 192.39 (use of) 193.6 (,,); 201.11 (,,); 201.12; 202.84.
patraśūka	?	I. 202.45.
patrāṅga	Caesalpinia Sappan (red sandors)	I. 179.1 (use of)
patrī	any thin leaf or plate of metal or gold ?	I. 202.24.
pathya	wholesome diet	I. 169.33; 172.33 (things which are); 202.25.
padma (ka)	lotus	I. 169.15 (use of the leaf of); 173.24 (quality of); 174.5 (,,); 181.5 (,,); 183.11 (,,); 192.22.
panasa	Artocarpus Integrifolia	I. 169.28 (quality of).

payaḥ	milk	I. 170.65 (use of); 170.66 (,,); 171.60 (,,); 172.25 (,,); 172.33 (,,); 181.1 (,,); 181 10 (,,); 184.13 (,,); 184 29 (,,); 192.37 (,,); 192.38 (,,); 193.8; 201.18 (use of; in the treatment of horses).
pariṇāma (ārti, śūla)	pain due to indigestion, colic.	I. 170.48 (remedy for); 182.6 (,,); 185.20 (,,).
parkaṭī	Ficus Infectoria	I. 202.8.
parṇī (leaf of palāśa ?)	Butea Frondosa	I. 192.5 (use of decoction of); 192.8 (used in oil); 202.36.
parpaṭa (ṭi) ka (kā).	a red colouring Oldenlandia	I. 170.11 (use of); 170.13 (,,); 171.31 (,,); 171.36 (,,); 175.4 (,,); 175.5 (,,); 175.9 (,,); 175.13 (,,); 175.15 (,,); 192.39.
palaṅkaṣa (ṣā)	name of various plants (Asteracantha Longifolia etc.).	I. 202.23; 202.78.
palāṇḍu	an onion (Allium Cepa)	I. 193.1 (use of).
palāśa	Butea Frondosa	I. 170.69 (use of); 171 56 (use of the roots of); 177.15 (use of); 178.27 (use of seeds of); 186.11 (use of); 187.1 (use of the leaf of); 187.11 (use of the seeds of); 189.5 (use of the roots of); 192.7 (use of).
pallava (ka)	twigs	I. 171.46 (from the five trees; use of); 172 5 (,,).
pavana	wind (one of the 3 homours in the body).	I. 147.9 (effect of the deranged); 147.25; 147.34; 150.3; 150.6; 151.4; 156.49; 160.16; 160.30.
pākala	the fever manifest in the elephant.	I. 147.3.
pācana(ka)	digestive medicine	I. 170.2; 173.7; 173.10.
pāṭalā	Bignonia Suaveolens	I. 168.46 (use of the root of); 192.4.

pāṭhā	Clypea Hernandifolia	I. 170.11 (use of); 171.44 (,,); 172.10 (,,); 175.17 (,,); 177.59 (use of root of); 183.2 (use of); 189.19 (use of root of); 193.12 (use of).
pāṇḍu	jaundice	I. 162.14 (symptoms of); 162.8; 162.18; 162.19; 162.28; 170.23 (remedy for); 171.67 (,,); 184.29 (,,); 186.4 (,,); 190.26 (,,); 192.3 (,,).
pāda	foot	I. 177.51 (an ointment for; to remove heat).
pādadāha	burning sensation in the feet	I. 166.53 (as an indication of a rheumatic disease).
pādharṣa	a kind of rheumatism (numbness of the foot)	I. 166.52.
pāpmā	synonym of *vyādhi*.	I. 146.2
	synonym of *jvara*	I. 147.1
pāmā	scab (a kind of mild-leprosy).	I. 164.9; 164.27 (symptom of); 171.3 (remedy for); 171.29 (,,); 183.15 (,,); 190.13 (,,); 190.16 (,,); 192.29 (,,); 193.7.
pārada	quick-silver	I. 202.65.
pārāvata	a pigeon	I. 185.24 (use of the eyes of) 185.16 (use of the excreta of).
pāribhadraka	Erythrina Fulgens	I. 192.4 (use of).
pārulyāmūlaka	?	I. 171.47 (use of).
pārtha	Terminalia Arjuna	I. 202.8.
pārśvaśūla	pain in the side (pleurisy)	I. 192.10 (remedy for)
pālaṅkī	Beta Bengalensis.	I. 169.16 (use of); 173.19 (,,).
pāṣāṇabhedaka (°bheda)	Plectranthus scutellarioides	I. 170.54 (use of); 176.6 (,,); 202.34.

picuka	Vangueria spinosa	I. 202.71.
piñjaṭa	the mucus or excretion of the eyes	I. 177.6 (remedy for the control of); 177.10.
piḍaka	carbuncle (small boil, pimple).	I. 159.12 (10 kinds of); 159.31 (cause for certain kinds of);
pitta	biles; one of the humours.	I. 146.17 (causes for the derangement of); 147.9 147.11 (symptoms of fever due to); 147.16; 147.21 (a kind of fever caused by the derangement of); 147.22-23; 147.29; 147.37; 147.38; 147.56 (headache caused by); 147.76; 147.78; 147.79; 148.2 (the reason for the derangement of); 148.9; 149.1; 149.7 (effect of); 152.5; 152.16; 154.4 (symptom of disease of the heart due to deranged); 154.03 (,,); 154.8; 169.14 (things, the consumption of which cause); 172.36 (,,); 155.10 (as a cause of disease); 155.13 (,,); 155.21; 156.9; 156.22; 156.27 (description of piles due to deranged); 156.34 (symptoms of piles due to) 156.57; 157.22; 158 5; 158.7; 158.13; 158.35; 158.37; 158.38; 159.1 (6 kinds of *parmeha* caused by); 159.10 (symptoms of *meha* caused by); 159.16; 159.31; 159.37; 160.8 (symptoms of abscess due to); 160.44 (,,); 160.11; 160.12; 160.25; 160.51; 168.4-5 (causes for the enragement of); 168 18; 168.33; 170.74 (remedy for);

		171.66 (,,); 172.38 (,,); 173.26; 173.31; 177.36 (remedy for fever caused by); 177.45 (,,); 183.11 (,,) 184.37; 190.17; 201.8; 201.18; 201.21; 201.26.
pippalī (= tīkṣṇataṇḍula)	piper longum	I.169.11 (effect of); 169.30 (,,); 170.20 (as a remedy); 170.24 (,,); 170.32 (,,); 170.50 (,,); 170.63 (,,); 170.65 (,,); 171.33 (use of); 171.34 (,,); 171.36 (,,); 171.58 (,,); 171.63 (,,); 172.29; 173.23 (effect of); 174.6 (use of); 175.9 (,,); 175.15 (use of the roots of); 176.15 (use of); 177.2 (,,); 177.12 (,,); 177.24 (,,); 177.34; 177.37; 177.46; 177.67; 179.9; 181.3 (use of); 181.4 (,,); 182.4; 182.22 (use of); 183.2 (use of); 183.16 (,,); 183.17 (,,); 184.2 (,,); 184.12 (,,); 184.34 (,,); 185.36 (use of); 186.14 (,,); 188.11 (,,); 190.3 (,,); 190.28 (,,); 190.31 (;;); 192.2 (use of the root of); 192.24 (use of); 192.35 (,,); 192.47; 193.11 (use of); 193.13 (effect of); 201.11; 202.12; 202.69.
pītakāṣṭa		I. 202.38.
pītaśāla		I. 202.35.
pītikā		I. 202.32.
pīnasa	cold	I. 152.13 (as a symptom of) pulmonary consumption); 171.50 (remedy for); 181.3 (,,); 185.34 (,,); 190.2 (,,).
pīluparṇī		I. 202.81.
pīvarī	Desmodium Gangeticum ?	I. 202.4

? puṭa (samjña)	fold ?	I. 202.70.
puṇḍarīka	ā kind of leprosy	I. 164.9; 164.26 (symptoms of).
putriṇī	one of the 10 kinds of prameha. (carbuncle)	I. 159.12; 159 29 (symptoms of); 159.30 difficult to endure).
punarnavā	Boerhavia Procumbens	I. 167.59 (use of); 170.46 (,,); 170.65 (,,); 173.16 (,,); 173 21 (,,); 174.4 (,,); 184.12 (.,); 184.17 (,,); 190.6 (use of the root of white variety of); 191.1 (,,); 192.5 (use of); 192.9 (,,); 192.43 (,,); 193.11 (,,); 202.3.
pura	?	I. 202.23; 202.78.
purīṣa	excrement	I. 177.70 (used as an evil charm); 190.21 (of a buffalo; use of).
puṣkara	Nelumbium speciosum (blue lotus)	I. 173.2 (quality of the seed of); 175.12 (use of); 202.54 (the root of).
puṣpa	flower	I. 171.61 (use of a variety of); 178.20 (use of incause of); 182.19 (used as carm); 185.17 (any five of red colour; used as charm); 202.66 (°*rasa*).
	a disease of the eye	I. 177.4 (remedy for); 185.33 (,,).
puṣpakāśīśa (kasīsa)	green or black sulphate of iron	I. 202.62.
puṣpagarbha	in women	I. 178.27 (remedy for).
pūga	arecanut (Areca Catechu).	I. 171.56 (use of); 186.7 (,,); 192.20 (,,)
pūtika	Basella Rubra	I. 202.80.
pūrvarūpa	incubative stage (symptom of occurring disease)	I. 146.3 (one of the five essential categories in respect of a disease).
pṛśniparṇī (°parṇikā)	Hemionitis Cordifolia	I. 168.47 (use of the root of); 170.11 (use of); 170.13 (,,).
pṛṣṭhaśūla	pain in the back.	I. 185.21 (remedy for).

pratimarṣa	one of the *pañcakarma* in āyurveda. (a kind of powder used as sternutatory ?)	I. 172.30.
pratiśyāya	catarrh	I. 171.51 (subdued by fasting).
pratyakpuṣpī	Achyranthes Aspera	I. 202.51.
pratyaya	a synonym of *nidāna*	I. 146.4
prapunnāḍaka	Cassia Tora or Cavir Alata.	I. 171.20 (use of the seed of).
prameha	urinary disease	I. 158.4; 159.1 (symptoms of); 159.12; 159.15; 159.32; 172.34 (remedy for); 186.1 („).
pralepaka	a kind of hectic or slow fever	I. 147.73 (symptoms of).
pravapana	one of the pañcakarman in āyurveda. (scattering)	I. 172.30.
prasara (ri) ṇī	Paederia Foetida	I. 174.13 (use of the *rasa* of); 192.4 (use of).
prahāra	a cut, a wound	I. 177.57 (remedy for); 177.61 (remedy for pain due to); 188.1 (remedy for).
prākṛta	a type of fever	I. 147.33; 147.36 (description of).
prāgrūpa	genesis of a disease (previous symptom of)	I. 146.4 (marked by the symptoms of a disease).
prācī	?	I. 202.42.
priyaṅgu (⁰kā) (=kaṅku)	Panicum Italicum	I. 169.3 (use of); 178.1 (used in charm); 178.19 („); 179.5 (use of); 180.1 („); 185.17 (used in charm); 192.21 (use of); 193.4 („); 202.70; 202.79.

priyāla (°ka), priyālā	the tree Buchanania Latifolia	I. 169.27 (quality of); 172.35 (,,); 173.3 (,,); 170.27 (use of).
plīha	spleen	I. 148.4; 170.62 (remedy for disease of); 170.64 (,,); 183.16 (,,); 183.18 (,,); 184.36 (,,); 190.5 (,,); 192.3 (,,); 192.46 (,,); 193.10 (remedy for pain in).
phalatrika		See triphalā.
phalinī		See priyaṅgu.
phalguka	Ficus Oppositefolia.	I. 180.6 (use of).
phāṇita	molasses (inspissated juice of sugarcane)	I. 169.51 (effect of).
badara (rī)	Zizyphus Jujuba	I. 169.27 (effect of); 170.27 (use of); 172.4 (use of the leaf of); 173.23 (use of); 177.9 (use of the root of); 190.30 (use of inceuse of); 192.48 (used in decoction); 193.13 (use of).
badhira	deaf	I. 174.10 (remedy for); see also bādhirya.
barhin	peacock	I. 193.14 (use of the excrement etc. of).
balā	Crataeva Roxburghü	I. 170.11 (use of); 170.14 (,,); 170.46 (,,); 173.2 (quality of); 173.21 (the use of two kinds of); 174.4 (the use of); 174.5 (,,); 174.8 (,,); 184.33 (,,); 190.29 (use of the root of); 192.5 (used in decoction); 192.8 (use of); 192.21 (,,); 202.42.
bahupatra	name of many plants.	I. 202.44.
bahuvāra	Cordia Myxa	I. 202.40.

bākucī	Cyamopsis Psoralioides	I. 184.31 (use of the root of).
bādhirya	deafness	I. 192.14 (remedy for); 192.18 („); 192.45 („); 201.22 (of horses; remedy for).
bāla, bālaka, bālā	name of many plants.	I. 173.23 (use of); 174.14 („); 174.17 („); 177.21 („); 180.11 („); 188.3 (use of the root of); 202.10 (fruit of).
bāhu	arm	I. 190.2 (remedy for pain in).
bāhuka	a kind of rheumatism	I. 166.41 (cause of).
bāhustambha	numbness in the arm	I. 176.16 (remedy for). See also bhujastambha.
bāhyavāta	a kind of rheumatism	I. 166.48 (also called *ūrustambha*; remedy for).
biḍāla	cat	I. 178.9 (use of the blood of); 193.14 (use of the excrement of).
bibhītaka, baibhītaka	?	I. 178.4 (use of the root of); 185.33 (use of); 190.28 („); 193.12; 202.25.
bilva(ka)	Aegle Marmelos	I. 168.46 (use of the root of); 169.12 (effect of); 169.27 („); 170.11 („); 175.14 (use of); 177.11 (use of); 177.74 („); 180.1 („); 184.12 („); 186.12 (use of the fruit of); 190.32 (use of the root of); 192.4 (use of); 202.73 (fruit of); 205.48 (use of).
bīcaka	bījaka ?	I. 202.35.
bījapūraka (= mātuluṅga)	Citrus Medica	I. 169.24 (effect of), 176.8 (use of).
bṛṁhaṇa	nourishing food	I. 169.62 (to be used with flesh).
bṛhatī	Solanum Indicum	I. 167.59 (use of); 168.47 (use of the root of); 170.2 (use of the 2 kinds of); 170.46 („); 174.4 (use of); 176.15 („);

		176.17 (use of the fruit of); 177.35 (use of); 177.40 (use of the fruit of); 177.48 (use of the root of); 192.4 (use of); 202.5.
bṛhatphalā	Luffa Graveolens See koṣṭakī	I. 202.10.
bṛhannimba	*cf* mahānimba	I. 202.18.
baibhītaka		See bibhītaka.
bodha (=jyotiṣmatī?)	Cardiospermum Halicacabum?	I. 202.82.
brahmadaṇḍī	Echinops echinatus	I. 173.22 (quality of), 178.1 (used in charm); 178.12 (,,); 178.13 (use of); 182.20 (used in charm); 182.26 (use of decoction of); 184.11 (use of the root of).
brahmayaṣṭi, brāhmaṇa-yaṣṭikā	Clerodendrum Siphonantus. or Ligusticum Ajowan	I. 188.5 (use of the fruit of); 202.17.
brahmasuvarcalā	Helianthus or Clerodendrum Siphonantus	I. 174.1 (its use in the preparation of brāhmīghṛta).
brāhmī (ṁika)	name of various plants (e.g. Clerodendrum Siphonantus, Ruta Graveolens) or Hydrocotyle Asiatica.	I. 170 36 (use of); 172.14 (,,); 174.1 (,,); 174.3 (°ghṛta); 174.14 (use of); 192.34 (°ghṛta); 193.2 (use of); 202.5.
bhagandara	a fistula in the arms or pudendum	I. 171.2 (remedy for; 171.23 (,,); 174.18 (,,); 184.4 (,,); 186.8 (,,).
bhagastambha		I. 180.12 (ointment which causes).
bhagna	fractured	I. 171.9 (treatment for); 171.10 (food and drink for); 171.12 (remedy for).

bhadra	name of various plants	I. 179.10 (use of).
bhadradāru	Pinus Deodora See Dāru etc.	I. 202.31.
bhallāka	Semecarpus Anacardium	I. 177.56 (use of). See below bhallātaka.
bhallāta (ka)	Semecarpus anacardium	I. 158.14 (stone in bladder resembling fruit and seed of); 171.22 (use of); 171.27 (,,); 177.46 (,,); 177.83 (,,); 180.10 (use of the flower of); 182.9 (use of); 202.9.
bhavyodbhava	a type of *hikkā*	I. 151.2; 151.3 (cause of).
bhārgī	clerodendrum Siphonantus	I. 170.31 (use of); 202.17.
bhīru (=śatāvarī ?)	Asparagus Racemosus ?	I. 202.4.
bhujaṅgavarma	?	I. 188 10.
bhujastambha	numbness (paralysis) of the arm	I. 171.63 (remedy for). See also bāhustambha.
bhūnimba	Gentiana chirata	I. 170.11 (use of); 170.12 (,,); 171.6 (,,); 171.8 (,,); 171.31 (used in decoction); 171.36 (,,); 192.39 (use of); 202.85.
bhūlatā	?	I. 180 12 (use of the cūrṇa of).
bhṛṅga, bhṛṅgarāga, bhṛṅgarāja (ka)	Eclipta prostrata or E. Erecta, or wadelia calendulacea	I. 167.60 (use of); 171.41 (,,); 171.42 (,,): 171.58 (,,); 171 60. (,,); 172.26 (,,); 172.28 (,,); 172.43 (,,); 174.14 (,,); 176.2 (,,); 176.8 (,,); 176.9 (,,); 177.7 (,,); 178.14 (use of the root of); 182.15 (use of); 183.15 (use of the leaf of); 185.10 (used as a charm); 187.13 (use of the root of); 202.55,
bhrama	giddiness	I. 147.10 (a symptom of a fever); 147.27 (cause of); 147.28 (a symptom of fever); 173.13 (things the excess use of which cause).

bhramantī	?	I. 202.43.
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus Aconitifolius	I. 169.7 (properties of). .
makeruka	a type of parasitical worm	I. 165.13.
makṣikā	fly	I 177.84 (inscense which drives); 180.11 (use of the fumes of; to drive away mosquitos); 191.17 (ointment for the poison due to).
maf jan, majjā	pith of plants	I. 171.42 (of mango; use of); 176 9 (,,); 173.2 (quality of); 176.5 (use of).
	marrow of bones and flesh	I. 173.25 (prescription for the growth of),
mañjiṣṭhā (sṭhikā)	a kind of climbing plant used for dyeing. (Rubia Munjista).	I. 159.2 (the *meha* resembling the colour of); 174.5 (use of); 177 31 (,,); 177.33 (,,); 179.5 (,,); 185.18 (,,); 191.22 (,,); 192.31 (,,); 192 44 (,,); 193.3 (,,);
	a kind of meha	I. 159.2 (so called, on account of its resemblance with the *mañjiṣṭha* plant).
maṇimantha	rock salt (from Sindhu)	I. 202.60.
maṇḍa	scum	I. 169.54 (of fried rice; properties of); 184.4 (use of);
maṇḍaka	a kind of baked flour	I. 169.63 (properties of).
maṇḍala	a kind of leprosy	I. 164.8 (cause of); 164.17 (symptom of).
maṇḍūkaparṇī (=brāhmī)	Hydrocotyle Asiatica or H. Rotundifolia.	I. 172.25 (use of the juice of); 173.15 (use of)
maṇḍ ra	rust of iron	I. 170.48 (use of).
matsya	fish	I. 177.75 (use of the flesh of a variety of).

matsyaṇḍī	inspissated juice of the sugar-cane	I. 202.67.
matsyapittaka (Kaṭurohiṇi ?)	*cf.* Helle borus Niger	I. 180.5 (used as a charm).
mada	inebrity	I. 147.23 (caused in certain type of fever); 155.5; 155.7; 155.9; 155.29; 155.33; 191.12 (remedy for).
madana	Randia Dumetorum	I. 172.37 (use of); 180.9 („); 202.82.
madātyaya	any distemper due to intoxication	I. 155.1 (symptom of); 155.10 (also caused by derangement of the three humours).
madya	intoxicating drink	I. 155.2 (properties of); 155.3 („); 155.4 („); 155.5; 155.14; 155.17; 155.22; 155.34; 169.53 (properties of); 191.12 (remedy to wean one from using).
madhu	honey	I. 169.11 (use of); 169 49 (properties of); 170.24 (as a remedy); 170.47; 170.48; 170.61; 170.71; 170.74; 171.7; 171.11; 171.14; 171.32; 171.34; 171.55; 171.60; 171 66; 171.67; 172.17; 172.23; 172.24; 172.27; 172.28; 172.31; 172.39; 173.1; 174.16; 175.8; 175.10; 175.15; 176.15; 177.1; 177.3; 177 21; 177.24; 177.28; 177.32; 177.33; 177.37; 177.41; 177.52; 177.65 (^{0}sāra); 177.67; 177.73; 178.5; 178.12; 178 23; 178.24; 179.7; 179.11; 180.2; 180.5; 181.3; 181.4; 182.8; 182 20; 182.25; 182.28; 183.4; 183.6; 184.18; 184 19; 184.33; 185.16; 185.20; 185 28; 185.33; 185.34; 186.1; 187.4; 188.11; 190.14; 190.26 (of yaṣṭi); 190.31; 190.32

		191.10; 191.17; 192.16; 192.35; 193.2; 201.21; 202.66.
	sweetness	202.18 (things which have the property of). See also mākṣika.
madhuka (kā), madhūka (=yaṣṭi madhuka)	Glycyrrhiza Glabra	I. 169.29 (properties of); 170.73 (use of); 171.43 (use of the fruit of); 171.65(use of);172.14 (use of); 173.3 (properties of); 174.5 (use of); 177.40; (,,); 179.5 (,,); 181.5 (,,); 184.14 (,,); 192.31 (used in decoction); 192.48 (,,); 202.27; 205.49 (use of).
madhumeha	diabetes	I. 159.5-8.
madhura	sweetness	I. 173.1 (things which have the quality of); 170.60 (the effetc of drinking water which is).
madhurikā	Foeniculum vulgare or Anethum foeniculum	I. 202.53.
madhuśravā	Bassia Latfolia ?	I. 202.5.
manaśśilā	red arsenic (Arsenü disulphidum)	I. 171.15 (use of); 171.18 (,,); 171.59 (,,); 174.9 (,,); 176.6 (,,); 177.4 (,,); 177.5 (,,); 181.2 (,,); 181.9 (,,); 182.10 (,,); 182.24 (,,); 184.14 (,,); 185.9 (used in charm); 185.29 (use of); 185.31 (,,); 190.29 (,,); 190.30 (,,); 191.15 (,,); 192.26 (,,); 192.41 (,,); 202.64.
manastālaka	?	I. 202.64.
mayūraka	blue vitriol (Cupric sulphate)	I. 202.51.
mari (rī) ca	Piper Nigrum	I. 169.30 (property of); 169.31 (use of); 170.21 (property of); 170.29 (use of); 170.43 (,,);

		170.45 (,,); 171.15 (,,); 171.57 (,,); 176.15 (,,); 177.4 (,,); 177.41 (,,); 179.9 (,,); 182.14 (,,); 182.22 (,,); 183.1 (,,); 183.2 (,,); 183.3 (,,); 185.26 (,,); 185.29 (,,); 188.10 (,,); 188.11 (,,); 190.16 (,,); 192.1 (,,); 192.26 (,,); 202.12.
marut		see māruta.
markaṭī	?	I. 202.6.
maśaka	mosquito	I. 171.39 (fumes driving); 177.84 (,,); 180.11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169.8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I. 159.12; 159.28
masūrī	see masūra	I. 202.46.
mastaka	head	I. 176.10 (remedy for the disease of).
mastu(ka)	sour cream	I. 169.42 (use of); 172.11 (,,).
mahatī	one of the 5 types of Hikkā.	I. 151.2.
mahākāla	Trichosanthes Palmata	I. 191.6 (use of the root of); 202.57.
mahāghoṣā	Boswellia Thurifera	I. 202.29.
mahājambū	a species of plant.	I. 202.10
mahān	one of the five types of cough.	I. 150.3
mahānimba	Ailantus excelsa	I. 202.18.
mahāpātra	?	I. 202.45.
mahāmuṇḍitika	a kind of Sphaeranthus ?	I. 172.18 (use of decocation of) See also muṇḍītaka
mahārkṣa	Bombax Malabaricum	I. 202.35.
mahāśyāmā	Ichnocarpus Frutescens ?	I. 202.46.

mahāsahā	Glycine Labialis?	I. 202.7.
mahāsugandhikā	Piper Chaba?	I. 178.10 (use of the root of).
mahiṣa	buffalo	I. 193.14 (use of the smoke from the dung and urine of).
mahiṣākṣa	a kind of bdellium	I. 202.23; 202.78.
mahauṣadha	(an efficacious medicinal plant). Zingiber Officinale.	I. 179.6 (those which are); 202.12 (,,).
māṁsa	flesh	I. 159.14 (as a cause of *prameha*); 177.50 (use of); 177.75 (,,); 178.5 (of *khañjarīṭa* use of); 201.21 (use of); 201.26 (,,).
	the fleshy part of	I. 171.10 (of black-gram; use of).
māṁsī = kakkotī ?	Nardostachys —Jatamansī	I. 174.8 (use of); 176.3 (,,); 180.1 (,,); 180.6 (,,); 184.14 (,,); 192.9 (,,); 192.26 (,,); 201.15 (,,); 202.77.
mākṣika	honey	I. 171.23 (use of); 182.3 (,,); 202.63. See also madhu.
māgadhika, māgadhī	Piper Longum	I. 169.29 (use of); 202.11.
māñjiṣṭha	a kind of *meha*	I. 159.2 (symptoms of).
mātuluṅga	Citrus Medica	I. 169.21 (use of); 172.17 (,,); 173.6 (,,); 177.24 (use of the petal of); 177.64 (use of the seed of); 178.25 (,,); 178.26 (,,); 179.8 (use of the juice of); 184.37 (use of the resin of); 192.17 (use of the juice of); 201.15. (,,).
māruta (marut)	wind-one of the 3 humours in the the body.	I. 147.29 (effect of); 147.37 (fever due to); 148.13; 150.6; 151.3 (hiccough caused by);

		154.13 (heart disease caused by; symptoms of); 154.14; 155 15 (symptom of madātyaya caused by); 155.20 (,,); 156.17; 158.37; 159.16 (prameha caused by); 161.11; 166.19; 166.52 (pādaharṣa caused by); 167.18; 167.39; 171.62. (remedy for pain due to); 173.27 (remedy for deranged).
mārjāra	a cat	I. 177.82 (use of flesh of); 180.9 (use of the excrement of); 186.9 (use of the bones of).
mālatī	Jasminum Grandiflorum and also other plants.	I. 171.46 (used in decoction); 172.5 (use of the flower of); 176.14 (,,); 185 18 (,,); 186.4 (use of the roots of);
mālūra	the bilva tree (Aegle Marmelos or Fesonia Elephantum).	I. 182.11 (use of the juice of).
māṣa, māṣaka	black gram (Phaseolus Radiatus).	I.169.5 (properties of); 169.21 (,,); 171.10 (use of); 176.15 (,,); 182.4 (,,); 185.19 (,,); 192.42 (used in decoction).
māṣaparṇī	glycine debilis.	I.202.7.
misi (śatapuṣpī ?)	Anethum sowa and panmori (peucedanum graveolens	I.202.53.
mīnapitta	?	I.185.11 (used as a charm).
mukha	face	I.171.44 (remedy for the disease of); 171.46 (the decoction to be held in); 173.20 (remedy for dryness in); 177.20 (remedy for disease of); 177.21 (remedy for bad smell in); 177.22 (,,); 177.33 (prescription which adds lustre to); 184.26; 184.30

		(remedy for the disease of); 191.21 (remedy for the pain in); 192.19 (remedy for impurity in).
mucukundaka	Pterospermum suberifolium	I.171.61 (use of the flower of).
muṇḍītaka	sphaerantus hirtus	I.182.14 (use of).
muṇḍīrikā	a species of plant.	I.170.38 (use of the cūrṇa of)
mudga (gā)	phaseolus mungo	I.156.45 (effect of); 169.5 (use of); 169.60 (,,); 170.64 (,,); 172.13 (,,); 172.33 (,,); 173.19 (used in decoction); 201.21-22 (used for diseases of the horses).
mudgaparṇī	phaseolus trilobus	I.202.7.
murā	erythrina stricta ?	I.176.3 (use of).
muṣali (lī) (muṣalikā)	? curculigo orchioioides ?	I.174.15 (use of); 182.5 (,,); 192.2 (use of).
musta	Cyperus Rotundus	I.170.11 (use of); 170.12 (,,); 170.13 (,,); 172.16 (,,); 173.12 (,,); 175.3 (,,); 175.4 (,,); 175.6 (,,); 175.7 (,,); 175.8 (,,); 175.11 (,,); 175.13 (,,); 177.21 (,,); 177.40 (,,); 179.7 (,,); 182.14 (,,); 192.16 (,,); 192.39 (,,); 202.16.
mūtra	urine of a cow	I.169.46 (use of); 171.18 (as a remedy); 171.19 (,,); 183.15 (,,).
	of a ram	I.176.13 (use of); 185.32 (of a goat; use of).
	urine of men	I.170.57 (remedy for obstruction of); 173.18; 179.10 (remedy for pain connected with); 186.2 (remedy for obstruction of); 186.4 (,,)
mūtrakṛcchra	painful discharge of urine	I.170.54 (remedy for); 170.55 (,,); 184.5 (two remedies for).

mūtrakṣaya	insufficient secretion of urine	I.158.37 (cause of).
mūtragranthi	knot or induration at the neck of the bladder	I.158.31 (description of).
mūtravighāta	obstruction of urine	I.158.34 (cause of).
mūtraśukra	disease in which urine and semen are ejected together	I.158.33 (described).
mūtraśūla	urinary colic	I.193.10 remedy for).
mūtrasāda	cessation of urine	I.158.39. (cause of).
mūtrāghāta	an urinary disease	I.158.1 (symptoms of); 158.3-4 (twenty kinds of); 170.57 (remedy for).
mūrcchā	fainting	I.147.9 (a symptom of a type of fever); 147.23 (a symptom of a different type of fever); 147.31; 173.17 (remedy for); 177.36 (,,).
mūrvā	Sanseviera Roxburghiana	I. 202. 18.
mūlaka	Raphanus Sativus	I. 169.16 (property of); 169.59 (use of); 173.12 (,,); 179.3 (use of juice of); 190.18 (use of the seed of).
mūlarājika	?	I. 192-24 (use of).
mūṣalikā	?	I. 167.59 (used in decoction).
mūṣikaparṇī	Salvinia Cucullata	I. 202.43.
mṛgaśṛṅga	Helicteres Isora.	I. 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202.31.
mṛttikā	clay, earth	I. 177.47 (of an ant-hill; use of); 177.53.
mṛttikakṣāra	cf. Sauvarcala	I. 202.63 (from Saurāṣṭra).
mṛtyurāja	synonym of jvara	I. 147.1

mṛdvikā	bunch of grapes	I. 202.30.
megha	a kind of grass	I. 202.16 (also known as musta).
medas	fat	I. 170.61 (remedy to reduce). 173.27 (remedy for disease related to).
medhas	intellect	I. 173.26 (prescription which improves).
meṣa	ram	I. 176.13 (use of the urine of).
meṣaśṛṅgī	Gymnema Sylvestre.	I. 173.21 (use of); 188.3 (use of the root of).
meha	urinary disease	I. 159.2 (symptom of a kind of); 159.3 (,,); 159.5-8 (,,); 159.9 (,,); 159.17 (to know whether curable or not); 159.18 (common indication of different types); 159.19 (symptom of a kind of); 159.20 (,,); 159.21 (,,); 159.22 159.23 (,,); 159.24 (,,); 159.33 (,,); 159.34-35 (symptoms of first stage of); 159.37; 170.58 (prescription for all); 171.23 (,,); 185.28 (,,).
moca (=kadalī)	Musa Sapientum	I. 169.28 (use of the fruit of); 202.51 (the juice of).
moraṭā	Sansevieria Roxburghiana	I. 202.81.
moha	fainting	I. 147.11 (a symptom of a type of fever); 191.10 (remedy for).
mlecchamukha	Cuprum	I. 202.65.
yakṣma	a disease, synonym of vyādhi	I. 146.2.
yakṣmā	Consumption	I. 149.16; 152.1 (symptoms of); 152.2 (,,).

yamalā	a type of hikkā (hiccough)	I. 151.2; 151.5 (cause of); 151.6-7 (symptoms of).
yamānikā, yamānī	Ptychotis Ajowan.	I. 202.18; 169.32 (use of); 174.17 (,,); 192.24 (,,).
yava (vā)	Hordeum Vulgare	I. 169.4 (properties of); 170.60 (,,); 173.2 (,,); 176.16 (use of); 177.32 (,,) 177.55 (,,); 182.5 (,,); 184 7 (,,); 188.6 (,,); 188.10 (,,).
? yavakola	?	I. 169.60 (use of); 170.75 (,,); 173.22 (,,).
yavakṣāra (yavāgraja)	an alkali prepared from the ashes of burnt green barley—corns.	I. 170.50 (use of); 170.56 (,,); 171.44 (,,); 172.2 (,.); 172.11 (used in decoction); 173,10 (use of); 177.45 (,,); 179.1 (,,); 179.7 (,,); 182.9 (,,); 184.5 (,,); 186.13 (,,); 192.16 (,,); 202.61.
yavatiktā	a species of plant.	I. 202.47.
yavāgu	rice gruel	I. 170.76 (use of)
yavāgraja (= yavakṣāra)		I. 202.61.
yaṣṭi, yaṣṭika, yaṣṭī, yaṣṭīka.	Liquorice (Glycyrrhiza Glabra).	I. 170.35 (use of); 170.47 (,,); 170.48 (,,); 170.64 (,,); 170.73 (,,); 171.32 (,,); 172.5 (,,); 174.14 (,,); 177.21 (,,); 177.24 (,,); 177.32 (,,); 177.33 (,,); 177.40 (,,); 178.23 (,,); 178.24 (,,); 179.5 (,,); 182.20 (,,); 184.33 (,,): 190.26 (,,); 191.10 (,,); 202.27.
yāminī	?	I. 202.58.
yāsa (=yavāsa)	Alhagi Maurorum	I. 202.54.
yūkā	louse	I. 165.3; 176.6 (prescription, the use of which destroys); 180.11 (,,).
yūṣa	soup	I. 171.10 (of certain things); (the use of); 172.13 (,,).

yoni	female organ	I. 172.1 (disease of); 172.3 (remedy for disease of); 172.4 (remedy to strengthen); (remedy for disease of); 172.5 (,,); 173.29; 178.21 (a charm applied to); 180.12 (,,).
rakta	blood	I. 148.4; 148.6; 171.13; 182.18 (used as a charm); 182.26 (remedy for obstruction of); 182.28 (in *atisāra*; remedy for); 186.9 (remedy increasing the flow of); 188.1 (flow; remedy for); 188.5 (remedy for defect in); 192.40 (,,); 201.13 (use of boiled).
raktapitta	plethora, spontaneous hemorrhage from the mouth or nose.	I. 148 1 (symptoms of); 148.3 (pittarakta); 148.15 (remedy for); 159.33 (a kind of *meha*); 183.9 (remedy for); 190.26 (,,); 190 27 (,,).
rakta meha	the voiding of blood with urine	I. 159.3 (symptom of).
raktavikriyā	deterioration of blood	I. 181.5 (remedy for).
raktaśāli	Oryza Sativa (red rice)	I. 185.13 (used as a charm).
raktāṅga	the red pollen on the capsules of the Rottleria Tinctoria	I. 202.49.
rajanī (= gaurī, niśā).	Curcuma Longa	I. 177.7 (use of); 183.19 (use of the 2 varieties of); 184.1 (use of); 193.3 (use of the two varieties of); 202.32.
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I. 171.60 (use of); 186.6 (,,); 192.41 (,,); 202.50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I. 171.25 (use of); 172-13 (use of); 172.22 (,,); 172.23; 179.6 (use of).
rasona	Allium Ascalonicum	I. 171.11 (use of); 201.10 (,,).
rājamāṣa	Dolichos Catjang	I. 169.6 (property of).
rājayakṣmā	consumption	I. 149.15 (description of); 152.2 (synonyms of); 152.14 (symptoms of).
rājavallabha	a kind of jujube tree	I. 174.7 (use of).
rājavṛkṣa (=āragvadha)	Cassia Fistula	I. 202.83.
rājādana	Alstonia Venenatus ?	I. 202.45.
rājika (kā)	Sinapis Ramosa	I. 169.14 (properties of); 192.24 (use of).
rātrija	a type of fever	I. 147.46.
rātrināmikā	?	I. 202.32.
rātryandha	night blindness	I. 171.75 (an ointment for); 177.4 (,,); 185.35 (,,).
rāmaṭha	Asa Foetida	I. 202.19.
rāsnā	Name of various plants	I. 170.42 (use of); 171.17 (,,); 192.5 (,,).
rujā	pain (in different parts of the body).	I. 147;14; 147.25; 171.54 (remedy for); 172.43 (,,).
rudhira	blood of different animals and birds	I. 177.74 (used in charm); 177.77 (,,); 178.9 (,,); 184.27 (,,); 188.6 (of lizard; use of).
rūkṣa	astringent	I 169.52 (as a property of guḍa); 173.32 (modification to be made of).

rūpa	natural state or condition	I. 146.3 (an essential category in respect of a disease); 146.5,6 (difinition of).
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of *kuṣṭha*).
retas	semen	I.189 8 (its use with the root of a plant to make one strong).
roga	synonym of Vyādhi (disease)	(different) I.146.1; 146.1-24 (symptoms of all); 167.61 (remedy for); 170.65 (,,); 168-69 (symptoms of); 168.16 (cause of); 169.65 (of eyes; cause of); 170.67 (remedy); 171.1 (,,); 171.44 (,,); 171.45 (,,); 171.51 (,,); 172.25 (,,); 172.27 (,,); 172.28 (,,); 173.1 (,,); 174.1 (,,); 174.4 (,,); 174.11 (,,); 174 15 (,,); 174.16 (,,); 174.19 (,,); 177.20 (,,); 177.27 (,,); 177.75 (,,); 184.30 (,,); 185.36 (,,); 187.1 (,,); 187.10 (,,); 190.10 (,,); 190.12 (,,); 192.3 (,,); 192.45 (,,); 193.16 (,,); in horses 201.18 (remedy for); 201.23 (,,); 201.25 (,,); 201.28.
rogapati	synonym of *jvara*	I.147.1.
rogarāṭ	synonym of *kṣaya*	I.152.2; 152.3; (the reason for its being called so).
rocana	stomachic	I.173.17.
rocanā	an yellow pigment	I 178.7 (used as a (charm; 178.19 (,,); 182.19 (,,) *cf.* next.
rocanikā	*cf*. previous.	I.202.49.
rodana	tears	I.147.26 (as a cause of a fever).
ropaṇa	healing	I.174.19 (a property of a kind of *taila*.
roma (harṣā, utthāna).	horripilation	I.147.9 (a symptom of a kind of fever); 177.75 (sternutatory causing).

rohita	a kind of fish	I.177.75 (use of the flesh of).
lakuca	artocarpus lacucha	I.169.24 (property of); 173.7 (,,).
lakṣaṇa	symptoms; synonym of *rūpa*	I.146.6; 147.12 (indicating the concerted action of the three deranged humours).
lakṣmaṇā	smithia geminiflora	I.172.7 (use of).
laṅgaka	?	I.202.70.
laṅghana	fasting	I.147.42 (to be observed when one has fever); 171.51 (,,); 175.2.
lajjālul(kā)	Mimosa Pudica	I. 177.59 (use of); 184.8 (,,); 189.8 (use of the root of); 191.4 (,,); 191.8 (,,).
lavaṅga	Caryophyllus Aromaticus.	I. 192.20 (use of the fruit of).
lavaṇa	salts (*kāca, saindhava, sāmudra, viḍa* and *sauvarcala*)	I. 170.18 (the five kinds of) (use of); 170.46 (use of); 170.57 (,,); 171.63 (,,); 173.10 (properties of different kinds of); 173.21 (use of); 173.26 (,,); 174.16 (,,); 180.5 (use of the variety called kṛṣṇa); 181.8 (use of); 183.15 (,,); 184.5 (,,); 185.23 (from the ocean, use of); 190.12 (use of); 192.44 (,,); 193.1 (,,); 193.13 (,,); 201.32 (,,).
laśuna	Allium Sativum	I. 171.39 (use of); 171.47 (,,); 173.12 (,,); 201.14 (,,).
lākṣā	Cateria Lacca or Coccus Lacca Tachardia Lacca.	I. 176.4 (use of); 177.33 (,,); 177.84 (,,); 179.1 (,,); 179.5 (,,); 181.8 (,,); 192.22 (,,).
lāṅgalikā, lāṅgalī	Methonia Superba	I. 172.10 (use of); 173.12 (,,); 173.25 (,,); 177.76 (use of the root of); 184.20 (use of);

		188.2 (use of the root of); 202.2; 202 13.
lājāmbu	rice-gruel; water with parched grain.	I. 171.11 (use of).
lāmajjaka	Andropogon Iwarancusa or A. Muricatus.	I. 202.31.
lālameha	a kind of *meha*	I. 159.23 (symptoms of).
lālāsrāva	flow of saliva	I. 191.12 (remedy for).
likṣā	nit (egg of a louse)	I. 165.3 (disease caused by). 176.6 (compound of herbs which destroy).
liṅga	differentiating features	I. 146.5; 146.6 (when it is called *rūpa*); 147.8 (of a fever); 151.12.
	male organ	176.16 (remedy for disease of 176.17 (prescription for the growth of); 180.2 (an ointment to); 190.3 (prescription to be applied to).
lūtā	spider	I. 191.22 (remedy for poison due to).
lelihā	a kind of parasitical worm.	I. 165.13 (disease caused by).
loṇa	a kind of grass. Dioscorea Aculeata ?	I. 173.7 (properties of).
lodhra	Symplocos Racemosa	I. 171.45 (use of); 177.31 (,,); 179.5 (,,); 190.23 (,,); 190.24 (,,); 192.47 (,,); 202.10.
loman	hair	I. 181.7 (prescription which beautifies); 181.8 (,,); 181.9 (,,); 182.10 (,,).
loha, lohaka lauha	Ferrum	I. 171.42 (use of); 171.58 (,,); 172.16 (,,): 172.19 (,,); 172.27

		(,,); 175.16 (,,); 176.8 (,,); 176.9 (,,); 177.31 (,,); 177.67 (,,); 184.29 (,,); 185.20 (,,); 202.23; 202.66.
vaṁśa, (sī)	Bambusa Arundinacea; B. apous; B. orientalls; B. spinosa.	I. 170.74 (use of); 172.41 (,,). 202.30.
? vakula (bakula)	Mimusops Elengi	I. 169.24 (use of); 173.19 (used in decoction). See Bakula.
vaṅgalocanā	*cf.* Solangum Melongena.	I. 202.30.
vacā	Aconis Calamus.	I. 168.39 (use of); 170.36 (,,); 171.13 (,,); 172.2 (,,); 172.14 (,,); 172.19 (,,); 172.37 (,,); 174.1 (,,); 176.11 (,,); 178.1 (,,); 178.8 (,,); 178.12 (,,); 179.6 (,,); 180.1 (,,); 180.6 (,,); 180.9 (,,); 181.2 (,,); 182.14 (,,); 183.2 (,,); 185.36 (,,); 190.3 (,,); 192.8 (,,); 192.15 (,,); 192.32 (,,); 192.35 (,,); 192.37 (,,); 192.38 (,,); 192.40 (,,); 192.43 (,,); 193.1 (,,); 193.3 (,,); 201.7 (,,); 201.11 (,,); 202.15; 202.34.
vajravṛkṣa	Cactus Opuntia	I. 202.35.
vañjula	name of various plants.	I. 202.9
vaṭa	Ficus Indica	I. 173.9 (use of); 173.23 (,,); 174.15 (,,); 185.24 (,,); 191.21 (,,); 192.47 (,,); 202.7; 205.48 (use of).
vaṭikā	pill (made of several things)	I. 170.51; 171.6; 171.60; 174.15; 177.2; 177.66; 179.10 185.27; 186.10.
vatsaka (= kuṭaga)	wrightia Antidysenterica	I. 202 15.

vandhyā	barren woman	I. 172.8 (remedy for); 184.34 (,,); 192.23 (,,).
vamathu, vamana, vami	vomitting, nausea.	I. 147.23; 147.27 (cause of); 171.13 (prescribed in all kuṣṭhas); 172.37 (remedy for); 172.40 (prescribed in certain diseases).
vayasthā (=Āmalaka ?) (=Harītakī ?)	Emblica Offiici-nalis or Termi-nalia Chebula ?	I. 202.29.
varā	Panicum Miliave ?	I. 202.4.
varāha	pig	I. 193.14 (use of the excrement and urine of).
varuṇaka	Crataeva Rox-burghü.	I. 173.16 (use of). *cf.* vāruṇī
varuṇacchatra	?	I. 177.44 (use of).
varuṇacchada	?	I. 191.23 (use of).
varṇāyu	?	I. 172.14 (use of).
vartula	Pisum Sativum	I. 202.71.
vardhamānaka	Ricinus Communis	I. 202.3.
varṣā	rainy season	I. 147.36-37 (fevers in); 172.23; 172.32; 182.1.
varṣābhū	Boerhavia Procumbens.	I. 170.69 (use of); 172 20 (,,); 174 14 (,,); 202.3.
valkala	bark	I. 176 17 (used as a remedy).
valgujī	*cf.* Phaseolus Trilobus.	I. 173.12 (use of the fruit of).
valmīka	ant-hill	I. 177.47 (use of the earth from.
vasanta	spring	I.147 36 (fever in); 147.38 (,,); 172.32; 182.1.
vasā	the marrow of the flesh	I.173.25 (things recommended for the well-being of); 184.27 (use of); 184 28 (,,).
vasāmeha	a kind of *meha*	I.159.3 (symptoms of).
vasukoṭa	?	I.202.33.

vasti	abdomen	I.147.6 (gets affected by fever); 172.10 (an ointment for; for pregnant woman); 172.41 (remedy for one who reclines having a raised).
vāku (gu) cī (jī)	vernonia anthelmintica	I.202.55; 171.18 (use of): 171.22 (,,); 171.26 (,,); 174.2 (,,); 192.33 (,,).
vājin	horse	I.147.3 (the fever manifest in).
vājikarṇaka	?	I.202.40.
vājigandhā	physalis flexuosa	I.170.55 (use of).
vāta	wind, one of the humours in the body.	I. 147.10; 147.22; 147.76; 147.77; 149.1; 152.16; 153.2; 153.6; 153.10; 154.2-3; 154.8; 155.10; 156.9; 156.51; 156.52; 156.57; 157.6; 157.21; 158.5; 158.11; 158.22; 158.24; 158.26; 159.11; 160.28; 160.32; 160.33; 160.37; 160.41; 160.52; 160.58; 166.1; 166.25; 166.39; 166.50; 167.2; 167.4; 167.12; 167.30; 167.34; 168.9; 168.15; 168.32; 172.38.
	remedy for diseases caused by	168.37; 168.40; 168.46; 169.4; 169.9; 169.12; 169.15; 168.16; 169.20; 169.21; 169.23; 169.24; 169.26; 169.27; 169.30; 169.31; 169.32; 169.33; 169.36; 169.40; 169.42; 169.45; 169.46; 169.47; 169.48; 169.51; 169.52; 169.53; 169.55; 169.56; 169.59; 161.61; 170.37; 170.42; 170.46; 170.52; 170.55; 170.65; 171.14; 172.1; 172.34; 172.40; 173.22; 173.26; 173.29; 173.32; 173.33; 174.7, 175.8; 177.14; 177.35; 177.48; 177.50; 184.32; 184.37; 192.11; 192.46; 201.18; 201.26.

	things which increase	I. 169.19; 169.26; 173.8. see also marut above vāyu below
vātarakta	acute gout or rheumatism	I. 167.1 (symptom of); 167.46; 170.38 (remedy for); 170.39 (,,); 170.40 (,,); 189.12 (,,).
vātala	flatulent	I. 160.49; 166.31; 167.3; 168.31; 169.3; 169.7; 169.8; 169.14; 169.34; 169.36; 169.49.
vāyu	wind; one of the humours in the body as a cause of some disease	I. 149.10; 149.15; 156.14; 156.46; 158.6; 158.23; 158.35-36; 160.12; 160.22; 160.38; 160.39; 160.51; 161.2; 166.7; 166.21; 166.31; 166.36; 166.41; 166.43; 167.19; 167 30; 167.39; 167.54; 168.2-3; 168.15; 168.17;
	remedy for the disease caused by	I. 183.7. See also marut and vāta.
vāri	water	I. 169.38 (exposed to Sun; property of); 169.39 (effects of hot water); 170.60 (effects of sweat); 171.27; 175.14; 177.30; 177.32; 177.36; 177.37; 177.45; 177.46; 178.24 (use of hot); 184.32; 185.22; 186.11; 186.14; 188.3; 188.5; 190.15; 191.1; 191.3; 191.5; 191.11; 191.19; 201.18.
vāruṇī	spirituous liquor	I. 174.21 (use of) *cf.* Varuṇaka.
vārttāka (ku)	egg plant (Solanum Melongena)	I. 169.17 (use of); 173.15 (,,).
vāśira		I. 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of); 170.27 (,,); 171.13 (,,); 171.28 (,,); 171.31; (,,); 171.32 (,,); 171.36 (,,); 171.38 (,,); 171.66 (,,); 172.2 (,,); 173.15 (,,); 174.4 (,,);

		174.14 (,,); 190.26 (,,); 190.27 (,,); 192.35 (,,); 192.39 (,,); 201.38 (,,); 202.52.
vāstuka	stomachic or Chenopodium Album	I. 169.15.
vāsya	an axe ?	I. 186.3 (use of); 189.7 (,,); 189.10 (,,).
vāhlika		I. 202.22 (obtained from Kashmir).
vikaṅkata	Flacourtia Sapida	I. 202.83.
vikāra	synonym of *vyādhi*	I. 146 2.
vicarcikā, vicarcī	a kind of kuṣṭha	I. 164.8; 171.29 (remedy for); 183.15 (,,); 192.29 (,,).
vijīrṇa	digestion	I. 147.7 (absence of; as an indication of a fever).
vijñāna	discrimination	I. 146.3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I. 173.11 (remedy for any distress affecting).
viḍam		I. 179.7 (use of); 192.16 (,,); 193.8 (,,).
viḍaṅga	Embelia Ribes	I. 169.33 (use of); 169.34 (effects of); 170 18; 170.33 (,,); 170.52 (,,); 171.18 (,,); 171.19 (,,); 171.23 (,,); 172.27 (,,); 172.28 (,,); 172.39 (,,); 176.6 (,,); 177.84 (,,); 179.10 (,,); 180.10 (,,); 182.9 (,,); 183.18 (,,); 184.14 (,,); 188.6 (,,); 190.10 (,,); 192.2 (,,); 197.24 (,,); 197.36 (,,); 192.41 (,,); 201.38 (,,); 202.19 (,,).
viḍālapadaka (biḍāla°)	a particular measure of weight,	I. 202.71.

? vituṣa	unhusked	I. 187.11 (use of).
vidalī	?	I. 202.46.
vidārikā, vidārī	a type of *meha*	I. 159.29 (description of); 159.3.
vidā rī	Hedysarum Gangeticum ?	I. 159.29 (a kuṣṭha resembling the root of); 172.13 (use of).
vidradhi	a kind of *prameha*	I. 159.12; 159.30 (symptoms of); 160.1 (,,); 160.3 (description of); 160.12; 160.18; 160.20; 160.21 (symptom of the external kind of); 160.54; 160.55; 170.70 (remedy for); 188.7 (,,); 190.6 (,,).
vinatā	a type of *prameha*	I. 159.12; 159.26 (symptoms (of).
vipāka	restlessness	I. 147.6 (an effect of a fever).
vipādika	a kind of *kuṣṭha*	I. 164.8; 164.22 (symptoms of).
vibhītaka	terminalia belerica	I. 177.4 (use of).
vireka, virecana	purgative	I. 148.9; 171.14; 172.30; 172.38; 172.39; 183.4 (a combination which is); 183.5; 193.13 (a combination which is).
vivarṇa, vaivarṇya	pale colour	I. 147.10 (a symptom of a fever); 147.25 (,,).
viśālā	Citrullus Colo-cynthis or Cucumis Trigonus.	I. 175.17 (use of); 192.27 (,,); 202.50.
viśleṣa	disunion, dislocation	I. 173.10 (things which cause).
viśva (vā)	Piper Longum or Zingiber Officinale ?	I. 171.63 (use of); 175.13 (,,); 193.3 (,,); 202.12; 202.84.
viśvacūta	?	I. 170.15 (use of).
viśvabheṣaja	Zingiber Officinale	I. 179.10 (use of); 201.9 (,,).
viśvācī	a type of rheumatism.	I. 166.42.

viṣa		I.147.26 (as a cause of fever); 147.27 (as a cause of *atisāra*); 169.64; 172.20 (remedy for); 172.22 (,,); 182.21 (mantra for the removal of); 182.22 (remedy for); 182.23 (,,); 182.24 (,,); 182.25 (of a scorpion, remedy for); 184.32 (remedy for); 189.7 (,,); 189.9 (,,); 189.14 (,,); 191.5 (,,); 191.7 (,,); 191.8 (,,); 191.9 (,,); 191.16 (,,); 191.17 (,,); 191.19 (,,); 191.20 (,,); 191.21 (pain due to; remedy for); 191.22 (remedy for); 191.23 (,,); 193.5 (,,); 202.6 (,,). *as a remedy* I. 172.16; 183.19; 192.27; 202.43.
viṣṭambhikā	paralysis	I.182.21 (remedy for)
viṣṭhā	excrement	I.177.82 (of a cat; use of) 180.9 (,,); 184.6 (of a horse. use of).
viṣṇukrānta	clitoria ternatea or evolulus alsinoides	I.184.10 (use of); 189.16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I.163.1 (symptoms of); 163.5 (description of a type of); 163.9 (,,); 163.13 (,,); 163.16 (,,); 163.21 (,,); 171.37 (remedy for); 171.39 (,,).
visūcikā (viṣūcikā)	cholera	I.168.39 (cause of); 179.10 (remedy for); 185.27 (,,).
visphoṭa	blister	I.147.31 (precedes the fever caused by magical spell); 164.9; 171.36 (remedy for); 171.39 (,,); 192.29 (,,); 192.40 (,,).
vīra (ā)	name of various plants (terminalia arunja, Nerium odorum etc.)	I.190.24 (use of); 202.29.

vīsarpa		see visarpa.
vṛkṣaka	wrightia Antidysenterica ?	I.202.15
vṛkṣapādī	?	I.202.46.
vṛkṣādanī	vanda Roxburghü	I.202.33.
vṛddhiroga		I.170.67 (remedy for).
vṛścika	scorpion	I.182.25 (prescription to remove the poison due to); 191.14 (remedy for pain due to) 191.17.
		I.189.6 (use of the root of). 202.6 (kā).
vṛṣya	aphrodisiac	I.169.4 (things which are); 171.22 (,,); 173.8 (,,).
veṇu	bambusa arundinacea.	I.202.71.
vetas, vetra	calamus Rotang or fasciculatus	I.173.7 (properties of); 173.14 (,,); 202.44.
vela	Mangifera Indica ?	I. 202.57.
vaikṛta		I. 147.33 (one of the two kinds of fevers); 147.36 (on the nature of fever called).
voḍra	a kind of snake	I. 191.6 (remedy which removes the poison due to).
vyaṅgakuṣṭhin	one who has a kind of kuṣṭha	I. 174.10 (remedy for).
vyañjana	synonym of *rūpa* of a disease. (distinctive traits)	I. 146.6.
vyathā	pain	I. 147.25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root.	I. 202.78.
vyāghrī	Solanum Jacquini	I. 171.62 (use of the root of); 202.78.
vyādhi	disease	I. 146.2 (synonyms of); 146 5 (the description of those which offer no symptoms of

		diagnosis); 146.7; 146.8; 146.12 (way to determine the periodicity of); 186.7 (remedy for).
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as *arśas*.
vyoṣa	the three hot substances (viz. Zingiber officinale, Piper Longum, P. Nigrum)	I. 170.61 (use of); 171.12 (,,); 171.22 (,,); 171.44 (,,); 172.8 (,,); 172.17 (,,); 173.12 (,,); 173.25 (,,); 173 27 (,,); 174.13 (,,); 181.2 (,,); 201.18 (,,); 202.13.
vraṇa	wounds	I. 170.71 (remedies for); 170.72 (,,); 170.73 (,,); 170.76 (,,); 170.77 (,,); 170.78 (,,); 171.51 (,,); 173.18 (,,); 177.56 (,,); 177.60 (,,); 188.1 (,,); 188.2 (,,); 192.48. (,,); 201.7 (two kinds of ; in horses); 201.9 in horses; remedy for; 201.10 (,,); 201.14 (,,); 201.26 (,,).
śakṛt	an excrement especially of animals	I. 192.27 (use of).
śakra	Wrightia Antidysenterica or Terminalia Arjuna.	I. 202.15.
śaṅkarīvartti	an incense called.	I. 179.11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I. 176.7 (use of); 177.5 (,,); 181.7 (,,); 181.9 (,,); 181.10 (,,); 182.10 (,,); 192.40 (,,),
śaṅkhanābhi	a kind of shell; a kind of plant.	I. 171.59 (use of); 177.4 (,,); 185.32 (,,).
śaṅkha puṣpa (pī)	Canscora Decussata.	I. 170.36 (use of); 173.16 (,,); 174.1 (,,); 180.6 (,,); 183.8

		(,,); 183.12 (,,); 192.32 (,,); 192.36 (,,).
śaṅkhinī	same as previous ?	I. 173.14 (use of); 202.48.
śaṭī	Curcuma Zedoaria or Salvia Plebeia	I. 202.52.
śaṇa	hemp (Cannabis Sativa or Crotolaria Juncea)	I. 177.63 (use of the root of).
śatapuṣpa (pā, pī)	Anethum Sowa, or A. Graveolens or Peucedanum Graveolens	I. 173.25 (use of); 174.8 (,,); 176.11 (,,); 179.6 (,,); 191.18 (,,); 192.8 (,,); 192.15 (,,); 202.53.
śatamūlī (=śatāvarī)	Asparagus Racemosus	I. 171.62 (use of) See below Śatāvarī.
śatāṅga	Dalbergia Ougeinensis	I. 202.53.
śatāruṣī	a kind of leprosy	I. 164.9 (cause of).
śatāvarī (śatamūlī)	Asparagus Racemosus	I. 167.58 (use of); 167.59 (,,); 172.26 (,,); 172.27 (,,); 172.29 (,,); 172.43 (,,); 173.21 (,,); 173.23 (,,); 174.4 (,,); 174.8 (,,); 174.13 (,,); 178.21 (,,); 192.7; 192.36 (,,); 201.29 (,,); 201.38 (,,).
śanairmeha	a type of meha	I. 159.23 (symptoms of).
śamī	Prosopis Spicigera or Mimosa Suma	I. 191.21 (use of the bark of); 192.31 (use of the leaf of).
śambūka	a species of plant ?	I. 185.21 (use of the juice of).
śaraṇī	a kind of tree ?	I. 202.81.
śarad	the autumn	I. 147.36 (fever that comes in); 147.37; 172.32; 182.1; 201.17; 201.27.
śarapuṅkhā	Galegea Purpurea	I. 170.71 (use of); 177.59 (,,);

		184.8 (,,); 184.36 (,,).
śarāvikā	a kind of prameha	I. 159.12; 159.25 (symptoms of).
śarīra	body	I. 173.9 (effect of certain things on).
śarkarā	sugar	I. 169.53 (effects of); 170.24 (use of); 171.22 (,,); 171.66 (,,); 172.2 (,,); 172.6 (,,); 172.23 (,,); 172.29 (,,); 172.39 (,,); 177.67 (,,); 177.73 (,,); 181.5 (,,); 181.6 (,,); 182.2 (,,); 182.8 (,,); 182.28 (,,); 184.2 (,,); 184.5 (,,); 184.13 (,,); 184.33 (,,); 186.3 (,,); 186.4 (,,); 190.26 (,,); 191.9 (,,); 191.12 (,,); 193.12 (,,); 201.18 (,,); 202.67.
śallakī sallakī	Boswellia Thurifera (Olibanum)	I. 170.27 (use of); 173.19 (,,); 173.21 (,,); 173.23 (,,); 202.24.
śaṣkulī	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169.61 (properties of).
śaṣpā	young or sprouting grass	I. 202.46.
śastra	weapon	I. 177.58 (remedy for wounds inflicted by); 177.59 (,,); 201.9 (,,).
śasya	grain	I. 169.10 (properties of different).
śākhoṭaka	Trophis Aspera	I. 178.4 (use of the root as a magic spell).
śārivā	Hemidesmus Indicus or Ichnocarpus Frukescens or a kind of grain	I. 192.5 (use of); 192.31 (,,).

śālaparṇī	Desmodium Gangeticum or Hedysarum G.	I. 168.47 (use of the root of); 170.13 (use of); 202.2.
śāli (taṇḍula)	rice	I. 172.12 (use of); 202.21 (°*anna*).
śāliṣaṣṭika	paddy growing in 60 days	I. 173.1 (property of); 201.19.
śālmalī	Bombax Malabaricum or B. geptaphylla	I. 182.12 (used in a magic spell); 191.3 (,,); 202.51 (the resin from).
śigru (=śobhāñjana)	Moringu Pterygosperma	I. 169.11 (use of); 170.58 (use of the root of); 170.69 (use of); 171.47 (,,); 171.52 (,,); 172.33 (,,); 173.12 (use of the root of); 179.6 (,,); 185.37 (use of the root of); 192.15 (use of); 193.6 (,,); 202.80.
śira	head	I. 147.9 (aching of; as a symptom of a fever); 147.10 (,,); 147.16; 146.27; 147.28 (aching of; as a symptom of a fever); 171.61 (remedy for pain in); 171.64 (,,); 172.34 (,,); 173.18 (,,); 173.29 (,,); 174.11 (,,); 176.3 (remedy for); 176 6 (ointment to kill louse etc. in); 177.42 (an ointment to; induces sleep); 178.3 (an application to; as a charm); 184.33 (remedy for the diseases of); 184.35 (,,).
śiriṣa (ka)	Acacia Sirissa	I. 172.20 (use of the root of); 177.26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of); 191.18 (use of the seed of); 192.48 (,,) 193.3 (use of); 205.49 (,,).
śilā	red arsenic; camphor.	I. 202.64.

śilājatu (ka)	bitumen (asphaltum)	I. 170.54 (use of); 185.28 (,,).
śiśira	cold season	I. 172.32; 182.1.
śiśumāra	propoise (a sea animal)	I. 184.28 (use of) the marrow of).
? śi (śi) lhikā	Liquidambar Orientale	I. 190.18 (remedy for); 190.19.
śīta	cold	I. 147.10 (as a symptom of a fever); 147.11 (,,); 147.12 (,,); 147.15 (,,). 170.74 (⁰kriyā, cold remedies); 177.43 (use of the water which is); 190.2 (,,); 202.28.
śītameha	a kind of *meha*	I. 159.23 (symptom of).
śukta	astringent	I. 192.16 (use of).
śuktinakha	?	I. 202.78.
śukrameha	a kind of *meha*	I. 159.22 (symptoms of).
śuṇṭhī, śuṇṭhikā	dry ginger (Zingiber Officinale)	I. 167.59 (use of); 169.30 (,,); 170.29 (,,); 170.31 (use of white variety of); 170.45 (,,); 170.42 (use of); 171.49 (use of); 171.54 (,,); 172.16 (,,); 172;23 (,,); 172.27 (,,); 173.7 (,,); 175.4 (,,); 175.5 (,,); 175.6 (,,); 177.2 (,,); 177.24 (,,); 177.34 (,,); 177.40 (,,); 177.44 (,,); 177.62 (,,); 177.67 (,,); 179.6 (,,); 181.6 (,,); 182.6 (,,); 184.34 (,,); 184.37 (,,); 185.22 (,,); 185.26 (,,); 186.13 (,,); 188.6 (,,); 191.17 (,,); 192.1 (,,); 192.12 (,,); 192.13 (,,); 192.15 (,,); 192.45 (,,); 193.11 (,,); 202.12.
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śotha	swelling in different parts of the body.	I.162.22; 162.29; 162.30; 162.40; 163.1; 163.5; 170 43 (remedy for); 170.65 (,,); 171.

		54 (,,); 172.15 (,,); 201.25 (,,).
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saktuka	barley meal	I. 169.61 (properties of); 177.51 (use of); 201.10 (,,).
satata	a type of fever	I. 147.67 (cause of).
satīna (ja)	Pisum Arvense	I. 171.10 (use of); 202.71.
santata	a type of fever	I. 147.44 (marks of); 147.45 (cause of).
santāpa	great heat	I. 177.43 (ointment for); 177.51 (,,).

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saptalā	name of several plants	I. 202.47.
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saṁprāpti	location an essential category in respect of a disease	I. 146.3; 146 9 (definition of).
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savidārikā	a kind of prameha	I. 159.12.
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sārṣapa		see sarṣapa.

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siṁhī	name of various plants.	I. 202.5.
sikatāmeha	a kind of *meha* (gravelly sediment in the urine).	I. 159.22 (symptom of).
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sūpa	soup	I.159.14 (as a cause of *prameha*); 169.58 (use of).
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somavṛkṣa	name of various plants (Acacia Arabica etc.).	I. 202.53.
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sruk	an implement	I. 202.35.
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svarabhedī	?	I. 170.32 (use of).
svādhu	sweetness	I. 173.14.
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sveda	sweat, perspiration	I. 147.11 (as a symptom of a fever); 147.13 (,,); 172.15 (a course of action which causes); 173.33 (when it is not recommended to be caused).

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Asstt. Director, Purāṇa Deptt.

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व्यासप्रशस्तिः

द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वंभरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ।।
एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ।।
स पुनर्द्वापरे चास्मिन् कृष्णद्वैपायनाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ।।
संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।
व्यस्तवेदतया लोके वेदव्यास इति श्रुतः ।।

– (शिवपु० वायवीय-सं०, १. ३४-३७)

विभज्य वेदं च तदर्थजातं चक्रे परामृश्य पुनः पुराणम् ।
तदीयमर्थं च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ।।

—(Asiatic Society Catalogue, V, 3404)

कृष्णद्वैपायनं व्यासं सर्वभूतहिते रतम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ।।

—(शंकराचार्यकृते विष्णुसहस्रनामभाष्ये)

ब्रह्मपाराख्यं शिवस्तोत्रम्[*]

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिनं त्वां परतः परस्ताद् गोप्तारमेकं पुरुषं पुराणम् ।
व्रजामि योगीश्वरमीशितारमादित्यमग्निं कपिलाधिरूढम् ॥३६

त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्मयं योगिनमादिमन्तम् ।
व्रजामि रुद्रं शरणं दिविस्थं महामुनिं ब्रह्ममयं पवित्रम् ॥३७

सहस्रपादाक्षिशिरोऽभियुक्तं सहस्रबाहुं तमसः परस्तात् ।
त्वां ब्रह्मपारं प्रणमामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ॥३८

यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।
तं ब्रह्मपारं भगवन्तमीशं प्रणम्य नित्यं शरणं प्रपद्ये ॥३९

अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरुद्रम् ।
तं ब्रह्मपारं परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ॥४०

यं योगिनस्त्यक्तसबीजयोगा लब्ध्वा समाधिं परमार्थभूताः ।
पश्यन्ति देवं प्रणतोऽस्मि नित्यं तं ब्रह्मपारं भवतः स्वरूपम् ॥४१

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[*] The word '*Brahma-pāra*' literally means the highest object of the sacred knowledge as contained in the Brahma or Veda. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, while according to the Vaiṣṇava Purāṇas Viṣṇu is the *Brahma-pāra*. An eulogy in praise of Śiva or Viṣṇu with the epithets '*Brahma-pāra*', '*Apāra-pāra*' '*Para-pāra*' etc. is termed as *Brahma-pāra-stava* (or ...*stotra*). The Kūrma-Purāṇa, being predominently a Śaiva-Purāṇa, contains Śiva's *Brahma-pāra-stava* (as given here) uttered by sage Śaṅkukarṇa, while the Viṣṇu-Purāṇa (I. 15.54-59) contains Viṣṇu's *Brahma-pāra-stava* uttered by sage Kaṇḍu. Another *Brahma-pāra-stava* of Viṣṇu uttered by sage Nārada is also given in the Vāraha-Purāṇa (3. 10-20).

The Kūrma-Purāṇa gives the above *Brahma-pāra-stava* in connection with the glorification of Śiva's Kapardīśvara-liṅga established near the *Piśāca-mocana-tīrtha* in Vārāṇasī. This *stotra* begins with the praise of Śiva in his *Kapardi*-form (wearing braided and knotted hair like a *Kaparda* or cowrie-shell). In fact, Śiva's *Kaparda* (or *Jaṭā*) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight *mūrti*-s (forms) of Śiva (*cf.* Kūrma-P. I. 10.26). The *stotra* praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.

—A. S. Gupta

न यत्र नामादिविशेषक्लृप्तिर्न संदृशे तिष्ठति यत्स्वरूपम् ।
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं स्वयंभुवं त्वां शरणं प्रपद्ये ।।४२

यद् वेदवादाभिरता विदेहं सब्रह्मविज्ञानमभेदमेकम् ।
पश्यन्त्यनेकं भवतः स्वरूपं सब्रह्मपारं प्रणतोऽस्मि नित्यम् ।।४३

यतः प्रधानं पुरुषः पुराणो विवर्त्तते यं प्रणमन्ति देवाः ।
नमामि तं ज्योतिषि सन्निविष्टं कालं बृहन्तं भवतः स्वरूपम् ।।४४

व्रजामि नित्यं शरणं गुहेशं स्थाणुं प्रपद्ये गिरिशं पुरारिम् ।
शिवं प्रपद्ये हरमिन्दुमौलिं पिनाकिनं त्वां शरणं व्रजामि ।।४५

[स्तुत्वैवं शङ्कुकर्णोऽसौ भगवन्तं कपर्दिनम् ।
पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ।।४६

तत्क्षणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।
ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम् ।।४७

शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
निलिल्ये विमले लिङ्गे तदद्भुतमिवाभवत् ।।४८

एतद्रहस्यमाख्यातं माहात्म्यं वः कपर्दिनः ।
न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुंह्यति ।।४९

य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम् ।
भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ।।५०

पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
प्रातर्मध्याह्नसमये स योगं प्राप्नुयात् परम् ।।५१]

TEXTUAL AND HISTORICAL ANALYSIS OF THE PURĀṆA-COMMENTARY RELATING TO MAURYA-DYNASTY.

BY

S. N. ROY

[अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणै: साधितं यद् विष्णुपुराणे प्राप्तं कौटिल्यद्वारा चन्द्रगुप्तमौर्यस्य राज्याभिषेकसंबन्धिविवरणं टीकाकारैरेव प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत्। टीकाकर्तृभिरेतत् परिवर्तनं तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीतिकावस्थानुसारं च कृतमासीत्। विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विशेषतश्चित्सुखस्य संशोधनस्य फलमस्ति। अतो विष्णुपुराणस्याधारेण मौर्याणां शूद्र-मूलकत्वं सिद्धं कर्तुं न शक्यते। विष्णुपुराणस्य तत्-संबन्धिविवरणं तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्य रूपेण विवेच्यमस्ति। अस्मिन् विषये एतद् विवेचनं प्रथममेव प्रतीयते।]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times[1], any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purāṇic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

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[1] R. K. Mookerji, Chandragupta Maurya and His Times; C. D. Chatterji, Observations on the Bṛhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp. 26 ff. and p. 70; B. D. Upadhyaya, Purāṇa-Vimarśa, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.[2] In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata[3], whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kauṭilya eva Candraguptamutpannaṁ rājye' abhiṣekṣyati', of the former text. As the general wording, description and intended sense of these commentaries are significant in context of the present discussion; some of these may be illustrated in their original forms as under:

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[2] R. K. Mookerji, Ibid, pp. 9 & 10.

[3] No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors: (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsiṁha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharasvāmin, (7) Sūryākara Miśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhīya and Śrīdharīya figure most prominent. Other nine are ascribed to the following authors:

(1) Sudarśana Sūri, (2) Vīra Rāghava (3) Vijayadhvaja (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanagosvāmin, (7) Jīvagosvāmin, (8) Viśvanātha Cakravartin (9) Śrīdhara.

(1) Candraguptamutpannam Nandasyaiva Bhāryāyāṁ Murāyāṁ Jātam (Com. of Citsukha)

(2) Candraguptam Nandasyaiva Patnyaṁtarasya Murāsajñyasya Mauryāṇām Prathamam (Com. of Ratanagarbha, noticed by Dr. R. K. Mukerji in Chandragupta Maurya And His Times, p. 9).

(3) Candraguptam Nandasyaiva Śūdrāyāṁ Maurāsajñāyāṁ Jātam Mauryāṇām Prathamam; (Com. of Viṣṇucitta).

(4) Candraguptam Nandasyaiva Patnyaṁtarasya Murāyāṁ Jātam Mauryāṇām Prathamam (Com, of Śrīdhara Svāmī).

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman[4]. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passage will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passage:

(1) That Murā has been described in them as a lawfully wedded queen of the Nanda king.

(2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

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[4] R. K. Mookerji, Ibid, p. 10.

(3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śuṅga dynasty after the death of Puṣyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahmāṇḍa-Purāṇa. The original Samskrit line running in these texts may be quoted as under:

(A) Tatsuto' agnimitrāṣṭau Bhaviṣyati Samā Nṛpaḥ
(Vāyu Purāṇa, Uttara Bhāga, XXXVII. 332)

(B) Agnimitro Nṛpaśacāsṭau Bhaviṣyati Samā Nṛpaḥ
(Brahmāṇḍa Purāṇa, III. 74.151)

But one of the Vāyu copies[5] reads this line a bit differently in the following words:

'Puṣyamitrasutāścāṣṭau Bhaviṣyaṁti Samā Nṛpāḥ'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śuṅga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Puṣyamitra had eight sons and that they simultaniously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śuṅga-history.[6]

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[5] This variant reading has been noted by Pargiter, Ibid, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying aṣṭau to suta instead of to 'sama'.

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

"Tairvimiśrā Janapadāstacchīlavartino Rājāśrayaśuṣmiṇo *Mlecchāścāryaśca* Viparyayeṇa Vartamānāḥ Prajāḥ Kṣapayiṣyanti[7]" In the present passage 'Mlecchāścāścāryāśca Viparyayeṇa Vartamānāḥ' deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa's text, because in their similar account the texts of Vāyu[8], Brahmāṇḍa[9] and Bhāgavata[10] have almost a different reading. The passage occurring in Vāyu and Brahmāṇḍa Purāṇas is identical not only in form but in meaning also. It reads : "Tairvimiśra Janapadā Mlecchācārāśca Sarvaśaḥ/Viparyayeṇa Vartatante Nāśayisyanti Vai Prajāḥ". In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads : "Prajāste Bhakṣayiṣyanti Mlecchā Rājanyarūpiṇaḥ/ Tannāthāste Janapadā-*stacchīlācāravādinaḥ*. The purport of these passages may be related here with a view to evaluating

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6. K. P. Jaiswal, J.B.O.R.S. ; 1924, Vol. X. pt. III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187, The writer, of the present article has noticed the point in Purāṇa, Vol. XI, No. 1, pp. 67 ff.
7. Viṣṇu Purāṇa, IV. 24.72.
8. Vāyu Purāṇa, XCIX. 384.
9. Brahmāṇḍa Purāṇa, III. 74. 203.
10. Bhāgavata, XII. 1.42.

their significance in comparative set-up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the Viṣṇu Purāṇa passage. The texts of Vāyu, Brahmāṇḍa and Bhāgavata aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of Viṣṇu Purāṇa because of employment of the expression Mlecchāścāryāśca for Mlecchācārāśca of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains Mlecchāścāryāśca etc. as under : "Mlecchā Madhye Āryāścānte ityetadrūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'[11]. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence, it has to be admitted that the texts of Vāyu, Brahmāṇḍa and Bhāgavata are early in date not only because of unanimity of their account, but also because of the fact that the Viṣṇu-Purāṇa account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of Viṣṇu Purāṇa has in it an echo of political condition of India of about 13th century A.D., when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers[12]. The Commentator of Viṣṇu-Purāṇa as we shall subsequently notice belongs to the same general period i. e. 13th century A. D. It is, thus, not improbable that the expression Mlecchāścāryāśca is a later substitute of the original Mlecchācārāśca and that the substitution seems due to the revisionary role of the commentator for making the original account uptodate in later times.

One pertinent example showing how the original meaning of the Purāṇa-term and even the original term itself was subjected to severe revision may again be cited from the text of Viṣṇu-Purāṇa.

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[11] Translation of Viṣṇu Purāṇa, p. 387, fn.

[12] A.B.M. Habibullah in Struggle For Empire, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A. D.[13]. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata[14] which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa[15] specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,[16] a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading :

> 'Puṣyamitrā bhaviṣyanti Patumitrās trayodaśa Mekalāyām
> nṛpāh sapta bhaviṣyanti-iha saptatim'

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows :

'Tataḥ Puṣpamitrāḥ Patumitrāstrayodaśa Ekalāśca Saptāndhrah/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviśyanti'// Viṣṇu-Purāṇa.

'Puṣpamitro'tha rājanyo Durmitro'sya tathaiva ca Ekakala ime bhupāḥ saptāndhrāḥ sapta kośalāḥ' Bhāgavata.

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13. Viṣṇu Purāṇa, IV. 24. 58.
14. Bhāgavata, XII. 1. 34.
15. Vāyu Purāṇa, XCIX. 369.
    Brahmāṇḍa Purāṇa, III. 74.187.
16. Pargiter, Ibid, p. 151.

From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of Viṣṇu and Bhāgavata is that the term Mekala of the former has been replaced by Ekala and Ekakala in the respective readings of the latter two texts. There can not be any doubt about the fact that Mekala points to an ancient geographical division of the country so very well known to the Purāṇa-writers and as D.C. Sircar[17] proceeds to explain 'the name Mekala is still preserved in that of the present Maikala range which is the connecting link between the Vindhyas and the Satpuras and stretches from the Khairāgarh area in M.P. to the Rewah region'. Similar is the note of V.S. Agrawal[18], who on the basis of Vāmana Purāṇa XIII. 53 describes Mekala as one of the Janapadas of Vindhyan region. It seems quite convenient to conclude that Mekala was changed into Ekala and Ekakala due to the ignorance of the later compilers about the geography of the area concerned The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these Purāṇas the term Ekala/Ekakala is explained as Khaṇḍamaṇḍaleṣu Bhūpāḥ i.e. rulers of Maṇḍala-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization Maṇḍala-division can not refer to the general period in which the historical account of the Purāṇa-text is placed by the scholars. There is no doubt that the term Maṇḍala occurs in early texts like Arthaśāstra[19] and Manusmṛti[20]. But in these works it is employed in a much different sense. It has been rightly remarked that Maṇḍala of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an overlord[21]. The term of the Purāṇa-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of Mānasāra[22], which is said to be a work of early medieval period The present work not only makes use of Maṇḍaleśvara, but also explains it as Kṣudra-Bhūpāla. An identity can well be established between Kṣudra-Bhūpāla and Khaṇḍa-Maṇḍala-Bhūpa in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term Khaṇḍa-Maṇḍala-Bhūpa seems more akin to Khaṇḍa-Pāla and Khaṇḍa-Rakṣa, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.[23] These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term Khaṇḍa-Maṇḍala-Bhūpa has in it the sense of a much later period and that the original Purāṇa-term Mekala was changed into Ekala/Ekakala by the Purāṇa-Commentators evidently with a view to making the passage upto the changed order of their own times.

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[17] D. C. Sircar, Geography of Ancient And Medieval India, p. 34, fn.

[18] V. S. Agrawal, Vāmana Purāṇa–A Study, p. 32; See also S. Chaudhuri, Place-names in the Vāmana Purāṇa in Indian Historical Quarterly, Vol. XXXIX, No. 1 & 2, p. 46.

[19] Arthaśāstra, VI.1.2.

[20] Manusmṛti, VII. 155-157.

Sectarian bias and religious rivalary had a dominant role in the revision of the Purāṇa-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāṇa betrays the influence of this trend in its account relating to the dynasties of the Kali age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under: Aśoka, Aśokavardhana and Ayośokavardhana.[24] Of these three forms the last one i. e. Ayośokavardhana seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in veiw

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21. B.N.S. Yadava, Some Aspects of Society of Northern India in 12th century A.D., pp. 185-186.
    K.K. Gopal Administrative Divisions in the Inscriptions of Early Medieval India in I.H Q. Vol. XXXIX, No. 1 & 2, p. 83.
22. Mānasāra, (Ed. by P.K. Acharya) Chap. 42, 282.
23. B.C. Sen, Historical Aspects of Bengal Inscriptions, p. 561.
24. For these variant readings see Pargiter, Ibid, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.[25] The sum and substance of Pargiter's comment on the present term may be noted as follows:

(1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharoṣṭhi.

2. That Kharoṣṭhi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.

(3) That the copyst of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharoṣṭhi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharoṣṭhi are of definite opinion that this script was used for writing Prākṛits which avoid long vowels, big compounds and difficult literatures. These are the well-known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.[26] The Purāṇa-authors, at least in early stages, must have employed Brāhmi in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncancelled, if a correction of the term was at all made by the copyst of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tṛptidaḥ in the text of Brahmāṇḍa Purāṇa.[27] The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmāṇḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.[28] Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tṛptidaḥ seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalary which they had against the religion patronized by the Mauryan monarch.

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[25] Pargiter, Ibid, pp. 84 & 85.

[26] R. B. Pandey, Indian Palaeography;
Cunningham, Coins of Ancient India, Vol. I, p. 52,
Dowson, J.R.A.S., 1881, p. 102, Indian Antiquary,
Vol. XXXV, p. 253, Lassen, Indischi Alterthumskunde, 2nd edition, i, p. 1006 (1867).

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa-text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passage contained in them-as also the passage of the particular Purāṇa containing these commentaries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts no doubt, narrate the account of the Mauryan kings, but in them we de not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.[29] The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.[30] It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows :

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[27] Brahmāṇḍa Purāṇa, IV. 74. 145 ; For the reading of Bhāgavata see Pargiter, Ibid, p. 28, fn. 28.

[28] The available texts of Vāyu and Brahmāṇḍa seem to be respectively Śaivite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in Purāṇa, Vol. V. No. 2 pp. 305 ff and Vol. VI. No. 2, pp. 366 ff.

'*Kauṭilya eva Candraguptamutpannam Rājye' abhiṣekṣyati*'.

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for refering to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected in the original text. Before giving answer to these queries, it seems proper to point out *that the texts of the Candragupta traditions exhibit two trends* corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kauṭilya's Arthaśāstra, Purāṇas and Mudrārākṣasa belong to the former category; and the commentary on Mudrārākṣasa and the passages of works like Bṛhatkathāmañjarī and Kathāsaritasāgara are attributable to the latter one[31]. None of the latter texts can be placed earlier than eleventh century A.D. This shows that about the beginning of the medieval period, when Buddhism had lost its age-old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions. Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context.

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[29] For example Jibananda Edition reads 'Kauṭilya eva Candraguptam Rājye 'abhiṣekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p. 28, fn. 22.

[30] The text reads 'Kauṭilya eva Candraguptamutpannam Rajye' abhiṣekṣyati'.

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇa-passage at the later stages. Thus the earliest among these, the Citsukhīya and the Śrīdharīya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā. From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A.D.[32]. His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

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[31] R.K. Mookerji Ibid, pp. 8 ff.

[32] B.D. Upadhyaya, Ibid, pp. 572 & 578.

SOME PROBLEMS REGARDING THE BRAHMAVAIVARTAPURĀṆA

BY

ANANTRAY J. RAWAL

[अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम्। ब्रह्मवैवर्तपुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि। केषांचिद् मते एतद् पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते। मूलब्रह्मवैवर्तपुराणं कालक्रमेण लुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो वङ्गीयपण्डितैर्नूतनं ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदंशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन् केचन अंशास्तु तैरेव कल्पिता। यतस्तु निबन्धकारैरुद्धृता ब्रह्मवैवर्तपुराणस्य बहवः श्लोका वर्तमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते। अत्र निबन्धकाराणां साक्ष्यस्य विस्तृतं विवेचनं कृतम्। अस्य पुराणस्य निर्मितिकालविषये अपि विविधमतमतान्तरं वर्तते : अत्र एतेषां मतानां सारसंक्षेपः प्रस्तुतः। ब्रह्मवैवर्तपुराणस्य निर्मितिस्थानविषये नामविषयेऽपि विमर्शः कृतः। एकं लघुब्रह्मवैवर्तपुराणनामकं पुराणमपि निबन्धकारेण कमलाकरभट्टेनोद्धृतमस्ति। तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते। पुराणपञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिरित्यपि लेखकमहोदयेन विवेचितम्। सात्त्विक-राजस-तामसवर्गेषु ब्रह्मवैवर्तपुराणस्य स्थितिरपि निर्दिष्टा वर्तते। संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविधविषयाणां चास्मिन् निबन्धे साङ्गोपाङ्गं विवेचनमस्ति।]

Introduction

"The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years.[1]

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism [2]

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[1] Munshi K.M. Forward to the Studies in the Epics and Purāṇas by Pusalker A.D., P. VII.
Pusalker A.D. Studies in the Epics and Purāṇas p. 22.

[2] Ibid p. 22.

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political.[3]

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".[4] There may be some exaggeration in the descriptions of Purāṇas[5] though there are some important facts.[6]

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.[7]

The Problem of the Original BVP and the extant BVP

It was H.P. Sastri who started first the problem of the inter-relationship of original BVP and the extant BVP. He remarked that "the Brahmavaivartapurāṇa in the present shape cannot be very old......there seems to have existed a Brahmavaivartapurāṇa very different from the one which we now posses.[8]

Dr. R. C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.[9]

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Caturvarga-cintāmaṇi etc. have drawn upon a BVP. About

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[3] Pargiter F.E. "Purāṇa" ERE, Vol. X, P. 448.

[4] Pusalker A.D. Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p. 61.

[5] Upadhyava Baladeva. Purāṇavimarśa p. 22.

[6] Pusalker A.D. Op. Cit. p. 61.

[7] Ibid. p. 61.
Vide also Dikshitar V.R.R. Purāṇa.
Index Vol. I Introduction pp 33 ff.

[8] Sastri H.P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.

[9] Hazra R.C. "Studies in the genuine Āgneya Purāṇa", Our Heritage, Vol. I, 1953, pp. 210-245.

1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R. C. Hazra.[10] These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.[11]

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no. 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahmavaivartamahāpurāṇa' which is quite different from the extant BVP.[12]

Dr. H. P. Sastri, Dr. R. C Hazra, J. C. Roy and A.S. Gupta hold that the extant BVP is not the original one but there was an original BVP before nineth century A. D. which is now lost and about the tenth century A. D. it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A.D.[13]

The arguments for and against this problem are as follows:—

According to the MP (53.33—35) the original BVP was narrated by Sāvarṇi to Nārada and contained the māhātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

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[10] Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.

[11] Vide for the date of these Nibandha-works, Kane P. V., HDS Vol. I.

[12] Vide A. S. Gupta's article "The Apocryphal character of the extant Brahmavaivarta purāṇa" Purāṇa, Vol. III No. I, January 1961 p. 99.

[13] Sastri H. P. "Mahāpurāṇas". JBORS 1928 Vol. XIV p. 335.
Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
Vide also "Some Minor Purāṇas" ABORI Poona, XIX 1938 p. 76. and cultural Heritage Vol. II p. 263.
Roy J. C. Bhāratavarṣa a Bengali journal. Bangābda Āṣāḍha 1337 Quoted by Hazra R. C. in PRHRC p. 166.
Gupta A. S. Op. Cit. p. 101.

Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

1. Sāttvika which glorifies Hari
2. Rājasa which glorifies Brahmā
3. Tāmasa which glorifies Śiva
4. Saṁkīrṇa which glorifies Sarasvatī and manes.

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity.

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (1.3 30, 1 2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP.

According to the SKP, the sun is the highest deity of the BVP[14], but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahmaloka. But according to the extant BVP the Brahmaloka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33; 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahāpurāṇas is given where the extent of the BVP is mentioned 18000 ślokas.[15] But the present available Ānandāśrama edition, Vaṅgavāsī edition and the Veṅkaṭeśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.[16]

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[14] Gupta A. S. Op. Cit. p 96.

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khaṇḍas i.e.:—Brahma; Prakṛti; Gaṇeśa; Kṛṣṇa; and gives the description in brief of each Khaṇḍa. The extant BVP contains four Khaṇḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No. 2544 is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows:—

Part I	Ch. 28
II	117
III	26
	171

and generally each chapter-colophon reads 'Ādimahāpurāṇe-brahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa. The several māhātmyas which are noted under the authority of the BVP[17] are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one[18] but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā-cult and containing 18000 verses before seventh or eighth century A D. and after tenth century A. D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A. D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.[10]

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[15] MP 53.34
BhP 12.13.6.
BvP 4.133.16.
NP Pūrvakhaṇḍa 101.

[16] Sastri H.P. Op. Cit. p. 335.

[17] Hindīviśvakośa, Part 7 p. 237.

[18] Gupta A.S. Op. Cit. P. 101.

Date.

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below :

1. Roy J. C.[20]—16th Century A. D. ; 2 Hazra R. C.[21]—16th Century A. D. ; 3. Wilson H. H.[22]—16th Century A. D. : 4. Kane P. V.[23]—16th Century A. D. : 5. Dutta N. K.[24]—15th Century A. D. ; 6. Maity P. K.[25]—15th Century A. D. ; 7. Upadhyaya Baladeva[26]—15th Century A. D. ; 8. Sen S. K.[27]—15th Century A. D. ; 9. Shastri D. K.[28]—11th Century A. D, : 10. De S. K.[29]—10th Century A. D. ; 11. Chatterjee B. C.[30]—10th Century A. D.

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[19] It may be noted that A.S. Gupta also expresses a similar opinion. Vide his above mentioned article.

[20] Roy J. C. Bhāratavarṣa, Āṣāḍha, Bangābda 1337 quoted by Hazra R.C. in PRHRC p. 166.

[21] Hazra R. C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p. 76.

[22] Wilson H. H. Essays p. 120.

[23] Kane P. V. HDS Vol V Part II p. 895.

[24] Dutta N. K. Origin and growth of caste in India, Vol. II P. 131.

[25] Maity P.K. Historical study in the cult of the goddess Manasā p. 217

[26] Upadhyay Baladeva. Purāṇavimarśa p. 556.

[27] Sen S K. Personal letter to Dr. S G. Kantawala Dt. 29.4.70.

[28] Shastri D.K. Purāṇaviveeana p. 219.

[29] De S K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p. 10 ff.

[30] Chatterji B C. Kṛṣṇacarita. translated into Gujarati by K. M. Jhaveri p. 27.

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. :—Shastri D. K. ; De S. K. : Chatterjee B. C. argue that the first verse of the Gītagovinda of Jayadeva (1162 A. D.)[31] might be influenced by the verses of the BVP (4. 15. 4.ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the Purāṇa and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarkaites worship Rādhā with Kṛṣṇa.[32] To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbārka sect but it is the Rādhāvallabha sect wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śālagrāma stone.[33] This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth.[34] Hence the BVP might have been compiled in C. fifteenth century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the Prakṛtikhaṇḍa i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.[35]

Now the BVP contains 67 chapters in its second part (i. e. Prakṛtikhaṇḍa which describes the Caritras of various goddesses viz. :—Sarasvatī ; Vasudhā : Gaṅgā ; Tulasī ; Sāvitri ; Lakṣmī ; Svāhā : Svadhā ; Dakṣiṇā ; Ṣaṣthī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. The DbhP IX. 1-50 are borrowed from the BVP II as stated by Dr. R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī ; Vasudhā; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Ṣaṣṭhī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II. 45, 46 devotes two chapters to Manasā. The DbhP (IX. 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i. e. Prakṛtikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛtikhaṇḍa on those of the DbhP IX.

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[31] Keith A.B. Classical Sanskrit Literature, p. 103.

[32] Shastri D. K. Op. Cit P. 219.

Ch. V.

[34] Wilson H. H. Viṣṇupurāṇa English Translation preface p. XX.

[35] Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

It may also be noted that Dr. B. Kakati holds a similar view.[36] According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D.[37] and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Ṣaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.[38] The DbhP (XI 17.35ff) mentions the Pañcāyatanapūjā while the BVP refers to the Śaḍāyatanapūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballālasena (1135-1180 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP[39] this suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7.25), the Purāṇa states that the people would learn 'mlecchaśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.[40] From this reference it follows that the BVP is compiled after 1203 A.D.

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[36] Kakati B. Female Initiative in Courtship Prin. Karmarkar Comm. Vol. P. 71.

[37] Hazra R.C. Op. Cit. p. 347.

[38] Kane P.V. HDS Vol II P. II P. 717.

[39] Upadhyaya Baladeva Purāṇavimarśa, p. 120 ff.

[40] Hindi viśvakośa Part 9 p. 149.

Caṇḍidāsa (1385 A.D.)[41] is said to be a founder of Parakīyā-Rādhā-Vāda. The BVP seems to Synthesise the theory of Parakīyā-Rādhā-Vāda and Svakīyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍidāsa, about, say 100 years or so after, if due allowance is made for the popularity of the Parakīyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Maṅgalacaṇḍī and Ṣaṣthī. The folk songs regarding Manasā, Maṅgalacaṇḍī and Ṣaṣthi were written in the times of Caṇḍīdāsa (1385 A.D.) and Māṇika Dutta (1300 A.D.).[43] Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhaṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work Aṣṭāviṁśatitattva, to a consideration of this point, for instance one should not eat a pumppin or its gourd, on the second day of a Lunation. Bṛhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.[44] The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the Aṣṭāviṁśatitattva of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)[45] and Caitanya (1485 A.D.).[46] In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivaṁśa flourished in 1484 A.D.[47]

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vṛndāvana (4.28.165) which was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hitaharivaṁśa built the temple of Rādhā in Vṛndāvana where he laid out the other Vanas which still exist today.[48]

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[41] Sen D. C. History of Bengali language and Literature p. 39 ff.

[43] Sen D.C. Op. Cit., p. 335.

[44] Ibid P. 74.

[45] Bhandarkar R.G. Vaiṣṇavism Śaivism and Minor Religious Systems, p. 77.

[46] Ibid p. 83.

[47] Snataka Vijayendra. Rādhāvallabha Sampradāya : Siddhānta aur Sāhitya p. 96.

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The BVP (4.73.79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A.D. to 12th Century A.D.[49-50] Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP. the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vṛndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkhacūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.[51]

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96.60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara [52]

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts[53] is prior to 1692

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[48] Upadhyaya Baladeva Bhāratīya Vāṅgmaya meṅ 'Śrī Rādhā', p. 92.

[49-50] Kane P.V. 9th Century HDS Vol. V Part II p. 899.
Upadhyay Baladeva 6th Century A.D. Op. Cit. P. 548.
Wilson H.H 12th Century A.D. Viṣṇupurāṇa P. XXX
Shastri D.K. 9th Century A.D. Purāṇavivecana p. 207.
Hazra R.C. 6th Century A.D. PRHRC p. 55.

[51] Shastri K. K. Vallabhācārya p. 8.

[52] Oza G.H. Bhāratīya Prācīna Līpimālā p. 192.

[53] Vide
1. Descriptive catalogue of Sanskrit manuscripts Oriental Institute Baroda.
2. Catalogue of the old manuscripts in Sanskrit in the collection of the Sanātana Dharma Sabhā, Ahmednagar.
3. A catalogue of the Sanskrit manuscripts at the D H,A.S. Department of Historical and Antiquarian studies in Assam Gauhati.
4. A Descriptive catalogue of Sanskrit Manuscripts Vol. IV Government Sanskrit College Varanasi.

A.D. and hence the lower limit of the BVP is 1600 A.D. and from seeing the above points its upper limit can be put as 1400 A.D.

Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R.C. Hazra,[54] A.S. Gupta,[55] Baladeva Upadhyaya[56] and D.K. Shastri[57] hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion.

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good aquaintence with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz. Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāḍhīya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P.C. Sen remarks "towards the close of the pre-Muhammadan period Rāḍha and Vārendrī were well known divisions of Bengal."[58]

The BVP uses the word Ballava (1.5.42; 2.49.42; 2.48.43,53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.[59]

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows:—

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5. Catalogue of the Sanskrit and Prakrita Manuscripts in the Library of the India Office Vol. V.
6. A Descriptive catalogue of the Sanskrit Manuscripts. Gujarat Vidyasabha Ahmedabad.

[54] Hazra R.C. Cultural Heritage of India Vol. II P. 263.

[55] Gupta A.S. Op. Cit. p. 95.

[56] Upadhyay Baladeva Purāṇavimarśa p. 555.

[57] Shastri D.K. Op. Cit. P. 218.

[58] Sen P.C. "Janapadas of Ancient Rāḍha" Indian Historical quarterly, Vol. VIII p. 523 March 1932 No. 1.

[59] Hindīviśvakośa, Part 3 p. 213.

By the union of a Mleccha man and a Kuvindaka woman, Jola was born (1.10.121) and Vaidya was born by the union of Aśvinīkumāra and a Brahmin woman (1. 10. 123). These two beliefs are still prevalent in Bengal.[60]

Dr. Sukumar Sen holds[61] that the vocable Jolā (BVP 1.10.121) is a Bengali word from Persian Jullāh, Julāh 'weaver'. Julāhā is the Hindi (Bhojapurī etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final 'h' so the original word Jullāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses: Manasā, Ṣasṭhī and Maṅgalacaṇḍī is prevalent in Bengal only and the BVP (2.43-46) has described their stories at great length.

The BVP (4.3.23; 4.31.53; 3.34.38) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese[62] which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27,79) states that one should perform Śivapūjā in the month of Māgha or Caitra—a practice which is prevalent in Bengal only.[63]

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasī and Lakṣmī are Nārāyaṇa's wife (2.12 1) and this belief is still prevalent in Bengal.[64]

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūjā in the month of Bhādrapada which is still prevalent in Bengal.[65]

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60. Upadhyaya Baladeva op, cit. p. 555; Gupta A.S. Op. Cit. p. 92.
61. Sen S K. A personal letter to Dr. S.G. Kantawala dt. 29.4.70.
62. Kakati B. Op. Cit. P. 71.
63. Hazra R.C. Studies in the Upapurāṇas Vol. II p. 319.
64 Jani A.N. Naiṣadhacaritam-a critical study p. 270.
65. Hazra R.C. Op. Cit. P. 357.

According to the BVP (2.11.7) Gaṅgā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal.[66]

The BVP (2.30.162-163) states that one should perform five Parvans viz. :—Janmāṣṭamī ; Rāmanavamī; Śivarātri; Ekādaśī; Sunday; and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal.[67]

From the above mentioned data it may be concluded that the home of the BVP is Bengal.

The Title of the Brahmavaivartapurāṇa

As noted earlier there was another BVP named—Ādibrahmavaivartapurāṇa. The extant Brahmavaivartapurāṇa is known simply as "Brahmavaivartamahāpurāṇa". The BVP itself gives its explanation as follows:—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described.[68]

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1.1.59; 4.133.32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64; 4.133.28-29).

There is also another title of the Brahmavaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India.[69] Nothing can be said regarding this title whether there might be a Purāṇa different from the present BVP or the title is only different.[70]

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[66] Ibid. p. 357.

[67] Ibid. p. 357.

[68] Cf. 1. 1. 61. 4. 133. 31.

[69] Winternitz M. History of Indian Literature Vol. I Part II p. 230. On examining the MSS. position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmavaivarta is uniformaly found in all North Indian MSS. Letter of Dr. V. Raghavan-Dt. 12.8.1970 to Dr. S. G. Kantawala. My greatful thanks are due to him for supplying this information.

Laghu Brahmavaivartapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmavaivartapurāṇa with the remarks that "atra mūlam cintayet". As these two verses, dealing with the praise of gifts made at Benaras during eclipse etc. do not occur in the present BVP. Dr. R. C. Hazra remarks that "the Laghubrahmavaivartapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D. It should be also mentioned here that we do not know any second author who refers to or draws upon this work."[71]

The BVP and the Purāṇa Pañcalakṣaṇa.

The classical definition of the Purāṇa enumerates the following five characteristics.[72]

1. Sarga – creation
2. Pratisarga – dissolution
3. Vaṁśa – genealogies
4. Manvantara – ages of Manus
5. Vaṁśānucarita – genealogies of kings.

(4. 133. 6-7)

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows:—

1. Sṛṣṭi = Primary Creation
2. Visṛṣṭi = Secondary creation
3. Sthiti = Stability of creation
4. Pālana = Protection
5. Karmavāsanā = Desire for work
6. Manuvārtā = Information about the Manus.

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[70] Hazra R.C. "Some Minor Purāṇas" ABORI Poona, Vol. XIX 1938-39 p. 76.

[71] Hazra R.C. Studies in the Upapurāṇas Vol. II P. 506.

[72] Cf. BVP. 4.133.6
MP 53.65
KP 1.1.12
BP 1.37-38

7. Pralayavarṇana = Description of the final destruction
8. Mokṣanirūpaṇa = The way to release from rebirth
9. Harikīrtana = Discourse on Hari
10. Devakīrtana = Discourse on other gods.
(4.133, 8-10)

Generally the definition of Purāṇa Pañcalakṣaṇa is old and that of ten characteristics is of very late origin[73] because it is only stated in the BVP and in the BhP (2.10.1-7; 12.7.8-10).

The BVP (4.133, 6-7) simply mentions the names of ten characteristics while the BhP (12.7.11-20) explains each and every one lakṣaṇa.

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows:—[74]

	BVP	*BhP*
1.	Sṛṣṭi	Sarga
2.	Visṛṣṭi	Visarga
3.	Sthiti	Vṛtti or Sthāna
4.	Pālana	Rakṣā or Poṣaṇa
5.	Karmavāsanā	Hetu or Ūti
6.	Manuvārtā	Antarāṇi or Manvantara
7.	Pralayavarṇana	Saṁsthā or Nirodha
8.	Mokṣanirūpaṇa	Apārśraya or Mukti
9.	Harikīrtana	Vaṁśa or Āśraya
10.	Devakīrtana	Vaṁśānucarita or Īśānukathā

(12.7.9; 2.10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e. g.

Five characteristics:—

1.	Sarga	(1.6, 7, 8 etc.)
2.	Pratisarga	(1.5)
3.	Vaṁśa	(1.22)
4.	Manvantara	(4.51)
5.	Vaṁśānucarita	(2.13)

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[73] Hazra R.C. Op. Cit. Vol. I. p. 2.
[74] Upadhyaya Baldeva Op. Cit. pp. 128 ff.

Ten characteristics:—

1.	Sṛṣṭi	(1.6, 7, 8 etc.)
2.	Visṛṣṭi	(1.5)
3.	Sthiti	(1.6)
4.	Pālana	(1.18)
5.	Karmavāsanā	(2.25, 26)
6.	Manuvārtā	(4.41)
7.	Pralayavarṇana	(1.5)
8.	Mokṣanirūpaṇa	(4.10, 11 etc)
9.	Harikīrtana	(2.34)
10.	Devakīrtana	(2.10, 13).

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnika (1.10, 1.16, 1.26).

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM. Dr. P. V. Kane[75] and H. H. Wilson[76] remark without giving any argument that the Brahmavaivarta-purāṇa has not the slightest title to be regarded as a Purāṇa.

The position of the BVP in the Different Classification of the Purāṇas.

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalakṣaṇa definition.

Dr. A. D. Pusalker states that the Vāyu, Brahmāṇḍa, Matsya and Viṣṇu are ancient Purāṇas.[77]

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities.

The PP (Uttara, 263.81-84) classifies them in three categories as follows :—

1. Sāttvika — VP, NP, BhP, GP, PP, VRP.
2. Rājasa — BRP, BVP, MKP, BP, VMP, BSP
3. Tāmasa — MP, KP, LP, SP, AP, SKP.

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75. Kane P.V. HDS Vol. V part II p. 895.
76. Wilson H.H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.
77. Pusalker A.D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.[78] The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Pitṛs as Saṁkīrṇa.

On the authority of the Tamila works, V. R. R Dikshitar[79] classifies the Purāṇas into five groups as follows :—

1. Brahmā — Brahma and Padma
2. Sūrya — Brahmavaivarta
3. Agni — Agni
4. Śiva — Śiva, Skanda, Liṅga, Kūrma, Vāmana, Varāha, Bhaviṣya, Matsya, Mārkaṇḍeya, Brahmāṇḍa,
5. Viṣṇu — Nārada, Bhāgavata, Garuḍa, Viṣṇu,

Hara Prasad Sastri[80] gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows :—

1. Purāṇas of encyclopaedic character = GP, AP, NP.
2. Purāṇas dealing with Holy Places and religious vows = PP SKP. BSP.
3. Purāṇas which underwent to general revisions = BP. BhP, BVP.
4. Purāṇas revised out of existence = VRP, KP, MP.
5. Historical group = BRP, VYP.
6. Sectarian works = LP, VMP, MKP.

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one.

According to V.R R. Dikshitar, the BVP deals with Sūrya but this is far from the truth; so far as the extent BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP.

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[78] Ibid p. 26.

[79] IHQ Vol. VIII p. 766.

[80] Sastri H.P. "Mahāpurāṇas" JBORS, Vol. XIV pp. 330-337.

Influence of the BVP on other works

It is known that the BhP has a great influence over Vaiṣṇavas of India. In this Purāṇa Kṛṣṇa's līlā or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaiṣṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāṇa and hence the BVP is the chief authority on the neo-school of Vaiṣṇavism or the Rādhā-Kṛṣṇa cult.[81]

The BVP has influenced later writers[82] also e g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmodaya" containing three acts in Śaka year 1721 i e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer–Dīna Dvija wrote the drama "Śaṁkhacūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śaṁkhacūḍa of the Prakṛtikhaṇḍa of the BVP.

ABBREVIATIONS

BVP = Brahmavaivartapurāṇa
MP = Matsyapurāṇa
PP = Padmapurāṇa
SKP = Skandapurāṇa
SP = Saurapurāṇa
NP = Nāradapurāṇa
DbhP = Devībhāgavatapurāṇa
YS = Yājñavalkyasmṛti
MKP = Markaṇḍeyapurāṇa
KP = Kūrmapurāṇa
GP = Garuḍapurāṇa

BhP = Bhāgavatapurāṇa
BP = Brahmapurāṇa
Brp = Brahmāṇḍpurāṇa
VP = Viṣṇupurāṇa
VRP = Varāhapurāṇa
VMP = Vāmanapurāṇa
VYP = Vāyupurāṇa
AP = Agnipurāṇa
LP = Liṅgapurāṇa
BSP = Bhaviṣyapurāṇa

HDS = History of Dharmaśāstras
PRHRS = Purāṇic Records on Hindu Rites and Customs
ABORI = Annals of Bhandarkar Oriental Research Institute, Poona
JBORS = Journal of Bihar and Orissa Research Society
IHQ = Indian Historical quarterly

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81. Tattvabhuṣana, Sitanath. Kṛṣṇa and the Purāṇas p. 68.
82. Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9. 11.

PROBLEM OF THE EXTENT OF THE KŪRMA-PURĀṆA TEXT*

BY

ANAND SWARUP GUPTA

[नारदीयपुराणे (१.१०६.१३-२२) कूर्मपुराणे (१.१.२) च कूर्मपुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्येताः चतस्रः संहिता अभिहिताः। अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्रः संहिता मूलतः कूर्मोपपुराणस्यैवासन्, यथा हेमाद्रिणा चतुर्वर्गचिन्तामणौ (दानखण्डे, पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परवर्त्तिकाले कूर्ममहापुराणे एताश्चतस्रः संहिताः कूर्ममहापुराणस्यैव विभागत्वेन वर्त्तन्ते इति कथनं कथंचित् सन्निविष्टम्। नान्यस्मिन् कस्मिंश्चिदपि महापुराणेऽद्यापि संहिता-विभागो वर्त्तते, अपितु शिवपुराणे स्कन्दोपपुराणे सौरपुराणे चैवायं संहिताविभागो निर्दिष्टो लभ्यते। कूर्मपुराणस्य श्लोकसंख्या १७,००० प्रोक्ता मत्स्यादिपुराणेषु, परंतु इदानीं षट् सहस्राण्येव श्लोका अत्रोपलभ्यन्ते। एषा श्लोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते। परन्तु निबन्धेऽस्मिन् सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम, तत्र ब्रह्मणो यथार्थतः प्रतिपादनात् (२.४४.१३२)। कूर्मोपुराणस्यैकस्यांशस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितुं शक्यते। कूर्मपुराणश्लोकानां १७,००० संख्याप्रपूरणाय एताश्चतस्रः संहिताः कूर्ममहापुराणस्येति नारदीयपुराणे प्रमादादुक्तम्। नारदीयपुराणे केषांचिदपराणामपि महापुराणानां मत्स्यादिषु प्रोक्तायाः श्लोकसंख्यायाः पूरणायेयं पद्धतिः स्वीकृता वर्त्तते; यथा विष्णुमहापुराणस्य २३,००० श्लोकसंख्याप्रपूरणाय विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्धर्मपुराणे उपपुराणत्वेन कथितम्) विष्णुपुराणस्योत्तरभागत्वेनाभिहितम्; परंतु विष्णुपुराणं तु सकलं पराशरोक्तमेवेति निश्चितम्, विष्णुधर्मोत्तरपुराणं तु मार्कण्डेय-वज्रसंवादरूपेण वर्त्तते; न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम्। एवमेव कूर्मपुराणस्य गतिरासीत्।]

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* The extent of the Kūrma-Purāṇa text has also been discussed in my Introduction (pp. v-vii) to the Critical Edition of the Kūrma Purāṇa. The present article is supplementary and revisional. The references to the Kūrma-Purāṇa are from its Critical Edition, 1972.

The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,[1] the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 ślokas[2] while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt. edn.) ślokas, which (6000 ślokas) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the *Brāhmī-Saṁhitā*) since the time of the Nāradīya Purāṇa which also gives this same extent of the Brāhmī-Saṁhitā (I. 106.22), or since the redaction of the present text of the Kūrma-Purāṇa itself "भवन्ति षट्सहस्राणि श्लोकानामत्र संख्यया" Kūrma-P. I. 1.23cd.).

The Nāradīya-Purāṇa (I. 106) has tried to remove this discrepancy between 17000 ślokas (the extent mentioned in the lists of the Purāṇas) and the 6000 ślokas (the extent available at the time of the Nāradīya-P. also) by stating that the Kūrma-Purāṇa consists of the four Saṁhitās viz,. Brāhmī-Saṁhitā of 6000 ślokas, Bhāgavatī-Saṁhitā of 4000 ślokas, Saurī-Saṁhitā of 2000 ślokas and the Vaiṣṇavī Saṃhitā of 5,000 ślokas—the total coming to 17000 ślokas.[3] Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Saṁhitās of the Kūrma-Purāṇa.[4] Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved ? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text.

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1. For the detailed lists of the Mahāpurāṇas see my article 'Purāṇas and their Referencing' in *Purāṇa*, VII. 2 (July, 1965).
2. 18,000 is the number given in the printed editions of the Matsya-Purāṇa (53.47), but in the MSS. of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272.. ...) gives the extent of the Kūrma-Purāṇa as 8,000 Śls.
3. *cf.* Nār.-P. I. 106 13-22, where it gives the names and the contents of the four Saṁhitā-s and mentions their extent as–ताः क्रमात् षट्-
चतुर्द्वीषुसाहस्राः परिकीर्त्तिताः । (Śl. 22).
4. *cf.* Kūrma-P. I. 1.22 :-

ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्त्तिताः ।
चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः ॥

Theory of the four Saṁhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Saṁhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I. 1.21-22) and given in a detailed form in the Nāradīya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53.47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 ślokas and the extent of the available text of the Kūrma-Purāṇa as 6000 ślokas by amalagamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Saṁhitās of the Kūrma-Mahāpurāṇa are mentioned in the Nāradīya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradīya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into *Saṁhitās*; but in the case of many of the Upa-purāṇas we find Saṁhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Saṁhitās, the Skanda-Purāṇa mentioned in the Sūta-Saṁhitā (I. 1. 19-21) and considered by scholars as an Upa-purāṇa[5] divides its text into six Saṁhitās[6]; the Bṛhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists of the Upa-purāṇas)[7] and its text was also divided into four Saṁhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gāṇeśvarī. (Nār. P. I, 105, 13-14), though the Nār.-P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa.[8] Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Khila* or supplement of the Brahma-Purāṇa) mentions that its text has two Saṁhitās.[9] Thus the Saṁhitā-division of a Purāṇa text probably belongs only to an Upa-purāṇa and not to a Mahā-purāṇa.

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[5] *cf.* The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasād Shastri.

[6] *cf.* Sūta-Saṁhitā I. 1. 19-21 :

लक्षं तु ग्रन्थसंख्याभिः सर्वविज्ञानसागरम् ।
स्कान्दमद्याभिवक्ष्यामि पुराणं श्रुतिसम्मतम् ॥
षड्विधं संहिताभेदैः पञ्चाशत्खण्डमण्डितम् ।
आद्या सनत्कुमारोक्ता द्वितीया सूतसंहिता ॥
तृतीया शांकरी प्रोक्ता चतुर्थी वैष्णवी मता ।
तत्परा संहिता ब्राह्मी सौराऽन्त्या संहिता मता ॥

The Skanda-P., Veṅk. Press edn., is divided into seven Khaṇḍa-s (also mentioned by the Nāradīya-P. I. 104) and is regarded as a Mahāpurāṇa.

3. In the two lists of the Upa-Purāṇas contained in the *Revā-khaṇḍa* of the Skanda-Purāṇa and the *Revā-Māhātmya* ascribed to the Vāyu-Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the *eighteenth* Upa-purāṇa, besides a Kūrma-Mahāpurāṇa.[10]

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[7] *cf.* the lists of the Upapurāṇas given by Dr. Hazra in his *Studies in the Upapurāṇas*, Vol. I, pp. 4-13. See also my Introduction to the Critical Edition of the Vāmana-Purāṇa.

[8] *cf.* Nār.-P. I, 105. 13-14 :

श्रृण्वतोऽस्योत्तरं भागं बृहद्वामनसंज्ञकम् ।
माहेश्वरी भागवती सौरी गाणेश्वरी तथा ।।
चतस्रः संहिताश्चाथ पृथक् साहस्रसंख्यया ।

[9] इदं ब्रह्मपुराणस्य खिलं सौरमनुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ।।
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।
–(Saura-P. 9. 13 f.)

[10] *cf.* Skanda-P., Revā-kh. of the Avantī-kh., I. 46-52:

इदं ब्रह्मपुराणस्य सुलभं सौरमुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ।।
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।
सनत्कुमारनाम्ना हि तद्विख्यातं महामुने ।।
द्विनीयं नारसिंह च पुराणे पाद्मसंज्ञिते ।
शौकेयं हि तृतीयं तुं पुराणं वैष्णवे मतम् ।।
बार्हस्पत्यं चतुर्थं च वायव्यं संमतं सदा ।
दौर्वाससं पञ्चमं च स्मृतं भागवते सदा ।।
भविष्ये नारदोक्तं च सूरिभिः कथिता पुरा ।
कापिलं मानवं चैव तथैवोशनसेरितम् ।।
ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च ।
माहेश्वरं तथा साम्बं सौरं सर्वार्थसंचयम् ।

A list of the Upa-purāṇas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the *Dāna-Kh.* (p. 531 f.) of his Caturvarga-cintāmaṇi, and also in *Vrata-Kh.* (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the *eighteenth* Upa-purāṇa and the division of the text into the four Saṁhitās is said as belonging to this Kūrma-Up-purāṇa.[11]

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the *Revā-Khaṇḍa* and the *Revā-māhātmya,* which shows that the

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पाराशरं भागवतं कौर्मं चाष्टादशं क-ात्
एतान्युपपुराणानि मयोक्तानि यथाक्रमम् ॥

A Kūrma-Mahāpurāṇa is also mentioned separately here in the *Revā-kh.* in the lists of the Mahāpurāṇas as 'कौर्मं पञ्चदशं प्राहुर्भागगद्वयविभूषितम्'' (Śl. 42 ab).

The text of the *Revā-Māhātmya* is almost similar ; *cf.* Aufrecht : Bod. Cat., p. 65 ; Hazra, *op. cit.*, p. 8.

[11] *cf.* Hemādri: कूर्मपुराणे—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु
आद्यं सनत्कुमारोक्तं नारसिंहमतः परम् ।

………………………………

पराशरोक्तं प्रवरं तथा भागवतं द्वयम्
इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्
चतुर्द्धा संस्थितं पुण्यं संहितानां प्रभेदतः ॥

-(Hemādri : *Dāna-kh.*, pp. 532 f.)

Here in the two lines preceding the last line Hemādri's text (13th century A.D.) differs from the available text of the Kūrma-P. (I. i.20 cd.21 : पराशरोक्तमपरं मारीचं भार्गवाह्वयम् । इदं तु पञ्चदशमं पुराणं कौर्ममुक्तमम् ॥). Hemādri Omits the names of the two Upa-purāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as *one*) and the Kaurma, Dr. Hazra, *op.cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the *Kaurma* from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतं द्वयं' should be taken as the *one* Upapurāṇa (No. 17) consisting of the two Bhāgavata-s as its two parts. Dr. Hazra also in his VII list (Kūrma-P. quotation in the *Śabda-Kalpa-drum*) is inclined to take the 'नन्दीश्वरयुग्म'' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā). Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time; the Kūrma-Upapurāṇa also might have met the same fate.

4, The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nāradīya-P. and as in the case of the Vāmana-P. the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the *Brāhmī-Saṁhitā*) was of 6000 Ślokas at the time of the Nāradīya-Purāṇa also. The Agni-Purāṇa (272...) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura-Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa (भागद्वयविराजितम्" 9.11b), which division is still available in the extant text of the Kūrma-Purāṇa. It also does not mention any Saṁhitā-division of the Kūrma-Purāṇa.

5. The internal evidence gathered from the extant text of the Kūrma-Purāṇa itself shows that the division of the text of the Kūrma-Mahāpurāṇa into four Saṁhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the Brāhmī-Saṁhitā) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world):—

> ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।
> रसातलगतो देवो नारदाद्यैर्महर्षिभिः ।।
> पृष्टः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।
> सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ।।
>
> —(Kūrma-P. I. 1.122-123)

The Matsya-Purāṇa also confirms it:—

> यत्र धर्मार्थकामानां मोक्षस्य च रसातले ।
> माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ।।
> इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्रसन्निधौ ।
> अष्टादश (v.l. सप्तदश) सहस्राणि लक्ष्मीकल्पानुषङ्गिकम् ।।
>
> —(Matsya-P. 53, 46-47)

Other Purāṇas also, including the Nāradīya-P.,[12] corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P. as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II. 44.68);—

एतद्वः कथितं विप्रा योग (v. l. भोग) मोक्षप्रदायकम् ।
कौर्मं पुराणमखिलं यज्जगाद गदाधरः ।।

This Śl. is followed by a list of the contents (*Purāṇa-saṁkṣepa*) or (*Anukramaṇī*) of the Kūrma-Purāṇa from Śl, 69 to 119 and there is no indication at all that these contents are only of the Brāhmī-saṁhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramaṇī* (list of contents) is immediately followed by the following Ślokas:—

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः ।
संत्यज्य कूर्मसंस्थानं स्वस्थानं च जगाम ह ।।
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।
प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः ।।
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ।।

—(Kūrma-P., II. 44. 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhmī-Saṁhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma form and left for his own Loka. Thus there is no possibility of the Saṁhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṁhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhmī-Saṁhitā*.

6. The epithet '*Brāhmī*' in the case of the Kūrma-Purāṇa has the double meaning: (1) '*Brāhmī*' was the name of one of the four Saṁhitās of the Kūrma-Upapurāṇa as the quotation by

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[12] *cf*. Nār-P. I. 105. 1-3 :
शृणु वत्स मरीचे त्वं पुराणं कूर्मसंज्ञकम् ।
लक्ष्मीकल्पानुचरितं यत्र कूर्मवपुर्हरिः ।।
धर्मार्थकाममोक्षाणां माहात्म्यं च पृथक् पृथक् ।
इन्द्रद्युम्नप्रसङ्गेन प्राह ऋषिभ्यो दयान्वितः ।।
तत् सप्तदशसाहस्रं सुचतुःसंहितं शुभम् ।।

Hemādri (referred to above and quoted in fn. 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brāhmī -Saṁhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature:—

ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी ।
अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ।।
—(Kūrma-P. II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word '*Brāhmī*' is a qualifying epithet of this *Paurāṇikī* S*aṁhitā* (i. e. the Kūrma-Mahāpurāṇa) and not the name of a particular Saṁhitā of the Kūrma-Purāṇa.

The word Saṁhitā also is applied (1) to a part of a Purāṇa-text, if it has a Saṁhitā-division, as in the case of the Śiva-Purāṇa and the Skanda-Upapurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Saṁhitā*[13] or the *Paurāṇikī Saṁhitā*; e. g. *cf.*:—

सत्रान्ते सूतमनघं नैमिषीया महर्षयः ।
पुराण-संहितां पुण्यां पप्रच्छू रोमहर्षणम् ।।
भवन्तमेव भगवान् व्याजहार स्वयं प्रभुः ।
मुनीनां **संहितां** वक्तुं व्यासः **पौराणिकीं** शुभाम् ।।
—(Kūrma-P. I. 1.2, 5)

In the Śl. (II, 44.132) quoted above the Kūrma [Mahā] Purāṇa has been called as the 'ब्राह्मी पौराणिकी च संहिता' which clearly indicates that the word '*Brāhmī*' here is only a qualifying epithet used for this whole Paurāṇikī Saṁhitā (i. e. the Kūrma-Purāṇa).

7. The Nāradīya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahāpurāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

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[13] *Saṁhitā* is a methodically arranged collection or compilation of texts or verses'. The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Saṁhitā-s*. Vyāsa is said to have compiled a *Purāṇa Saṁhitā*.

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पजोक्तिभिः ।
पुराण-संहितां चक्रे पुराणार्थविशारदः ।।
-(Bḍ.-P. II. 34.21 ; *cf.* also Viṣ-P. III. 6. 15).

Second Part (*Uttara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोविंशतिसाहस्रं तत्पुराणं विदुर्बुधाः' Matsya-P. 53.16) and as spoken by sage Parāśara:—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।
यत्प्राह धर्मानखिलान् तदुक्तं वैष्णवं विदुः ।।
—(Matsya-P. 53.16)

The Viṣṇu-Purāṇa (I. 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अशेषं) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya:—

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।
पुराणसंहितां सम्यक् तां निबोध यथातथम् ।।

But the Nāradīya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six *Aṁśas* is the *Ādi-bhāga* only and the Viṣṇu-dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्):—

शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।
त्रयोविंशतिसाहस्रं सर्वपातकनाशनम् ।।१
तत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेन ह ।
मैत्रेयाय … … … … ।।२
अतः परस्तु सूतेन शौनकादिभिरादरात् ।
पृष्टेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ।।१८
एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ।।२० उ०
(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocation between the Yādava King Vajra (the son of Aniruddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Bṛhad-dharma-Purāṇa (I. 25. 23-26). The statement of the Nāradīya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*

bhāga respectively of the whole Viṣṇu-Mahāpurāṇa is quite misleading. More-over, the extents of the Viṣṇu-purāṇa and the Viṣṇu-dharmottara-purāṇa as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the Kūrma-Purāṇa also. The Kūrma-Purāṇa of the four Saṁhitās might have been an Upa-purāṇa as may be inferred from Hemādri's quotation referred to above (and given in fn. 11); and the Nāradīya-Purāṇa combined it with the Kūrma-Mahāpurāṇa as a part of its *Uttara-bhāga* in order to make up the total extent of the Kūrma-Purāṇa as 17,000 ślokas.

8. The ślokas of the Kūrma-[Mahā]Purāṇa (I. 1.21-22) mentioning the four Saṁhitās of the Kūrma-[Mahā]Purāṇa probably belonged originally to the Kūrma-Upa-purāṇa, but later on, somehow, might have been transferred to or interpolated in the-then extant text of the Kūrma-Mahāpurāṇa with some adjustment of reading; e. g. Hemādri's reading "इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्" referring to the Kūrma-Upapurāṇa having been modified as "इदं तु (v. l. च) पञ्चदशमं पुराणं कौर्ममुत्तमम्" (Kūrma-P. I. 1.21ab) and thus making it refer to the Kūrma-Mahāpurāṇa which is mentioned as the fifteenth Mahāpurāṇa in the lists of the Mahāpurāṇas. The Nāradīya-Purāṇa perhaps on the authority of the then extant Kūrma-Mahāpurāṇa mentioned the four-Saṁhitās originally belonging to the Kūrma Upapurāṇa as belonging to the Kūrma-Mahāpurāṇa.[14]

9. The Śl. I. 1.23 of the Kūrma-Purāṇa (इयं तु संहिता ब्राह्मी चतुर्वेदैस्तु सम्मिता । भवन्ति षट् सहस्राणि श्लोकानामत्र संख्यया ॥) can be interpreted both ways:

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[14] It is not now possible to say with any degree of certainty when this change was made in the text of the Kūrma-Purāṇa, but the original reading as quoted by Hemādri (*Dāna-khaṇḍa*, p. 533) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A. D.) is available now The apocryphal nature of the Nāradīya-Purāṇa is proved by Dr. Hazra (*Vide* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him "the late age of Nār. I. 42-125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them." (p. 122).

(i) This Saṁhitā (i.e. the Kūrma-Purāṇa-Saṁhitā) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality; it contains six thousand ślokas, or (ii) this is the *Brāhmī-Saṁhitā* (out of the four Saṁhitās of the Kūrma-[Mahā] Purāṇa mentioned in the preceding śloka), which only (and not the whole Kūrma-Purāṇa) has an extent of 6,000 ślokas. In my opinion the first interpretation is more reasonable and therefore preferable, and Śl. II. 44.132 (ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी । अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थत: ॥) fits more with this interpretation.

10. How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the Kūrma-Purāṇa as 17,000 ślokas (Matsya and other Purāṇas) and the other mentioning the extent of the Brāhmī-Saṁhitā (an epithet of the Kūrma-Purāṇa) as 6,000 Ślokas (Kūrma-P. I. 1.23) ? In reply it may be said that the original extents of many of the Purāṇas as mentioned in the Matsya and some other Purāṇas do not at all tally with the extents of the available texts of those Purāṇas; e.g. consider the case of the following Purāṇas :—

Mahāpurāṇas	Extent given in Matsya (Adh 35)	Extent available
Padma	55,000	48,452 (Ān. ed,)
Vāyavīya	24,000	10,991 (Ān. ed.)
Nāradīya	25,000	17,549 (Veṅk. ed.)
Bhaviṣya	14,000	25,936 (Veṅk. ed.)
Vārāha	24.000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Veṅk. ed.)
Garuḍa	19,000	8,738 (Veṅk. ed.)

The extents of the Vāmana and the Viṣṇu have already been discussed. The present texts of the Bhaviṣya and Skanda have increased in their bulk, but the other Purāṇas have now much less extant than mentioned in the Purāṇic lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these Purāṇas, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original Mahāpurāṇas have also been superseded by the apocryphal Purāṇas or the Upapurāṇas bearing the same title; e.g. Dr. Hazra thinks that the present Nāradīya-Purāṇa is an Upapurāṇa and not the original Nāradīya-Mahāpurāṇa[15]. The present Brahma-vaivarta-Purāṇa also may not be the original Mahāpurāṇa, but only an apocryphal Purāṇa[16]. Similar might be the case with some other extant Purāṇic texts.

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I. 1. 23 quoted), and which is still available. This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmaśāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa.[17]

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahāpurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition. So it may be asserted that the present Kūrma-Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahāpurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma-Purāṇa text into four Saṁhitā-s really belonged to the Kūrma-Upapurāna which however, is not available now.

15, *Cf.* Hazra : *Studies in the Purāṇic Records on Hindu Rites and customs,* pp. 129 ff.

16. *Cf.* My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III. 1 (Jan , 1961) pp. 92 ff.

17. *Cf.* Appendixt I B in the Critical Edn. of the Kūrma-Purāṇa.

Notes

DID THE AUTHOR OF THE BHĀGAVATA KNOW KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[भागवतमहापुराणस्य केचन श्लोकाः कालिदासकवेः मेघदूतस्य कतिपयैः श्लोकैः सह सुतरां साम्यतामारोहन्ति । अस्मिन् लघुनिबन्धे लेखकमहोदयेन तान् श्लोकान् प्रदर्श्योंहितं यद् अस्मिन् प्रसङ्गे महाकवेः कालिदासस्य प्रभावः भागवते वर्तते]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them.

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa.

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkṛṣṇa. In the palace of Lord Kṛṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradīpanikaradyutibhirnirasta-
dhvāntaṃ Vicitravalabhīṣu Śikhaṇḍino'ṅga /
nṛtyanti yatra vihitāgurudhūpamakṣair
niryāntamīkṣya ghanabuddhaya unnadantaḥ //

Bhāg. X 69.12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :—

jālodgīrṇairupacitavapuḥ Keśasaṃskāradhūpair
bandhu-prītyā bhavanaśikhibhirdattanṛtyopahāraḥ /

(Pūrva Megha 32)

Here we mark that there is much similarity in "vihitāgurudhūpamakṣair niaryāntamīkṣya ghanabuddhaya unnadantaḥ" and "jālodgīrṇairupcitavapuḥ keśasaṁskāradhūpaiḥ" and "in Śikhaṇḍino'ṅga, nṛtyanti yatra" and "bhavanaśikhibhirdattanārtyopahāraḥ".

Again when we proceed further in the Meghadūta we find a verse where the poet advises the cloud-messenger to pass the night on some house—roof "tāṁ kasyāṃcidbhavanavalabhau suptapārāvatāyām', (Pūrva Megha—38).

Here we also find some similarity in "vicitravalabhīṣu" (of the verse "Ratnapradīpa ..") and "bhavanavalabhau"
(P. Megha—38)

In addition to these similarities when we compare

pādanyāsair bhujavidhutibhiḥ sasmitairbhrūvilāsair
bhajyanmadhyaiścalakucapaṭaiḥ kuṇḍalairgaṇḍalolaiḥ /
Svidyanmukhyaḥ Kabararaśanāgranthayaḥ Kṛṣṇavadhvo
gāyantyastaṃ taḍita iva tā meghacakre virejuḥ //
(Bhāg. X. 30.8)

and

pādanyāsakvaṇitaraśanāstatra līlāvadhūtai
rantnacchāyā-khacitavalibhiścāmaraiḥ kāntahastāḥ /
veśyāstvatto nakhapadasukhān prāpya varṣāgrabindū-
nāmokṣyante tvayi madhukaraśreṇidīrghān Kaṭākṣān //
(Pūrva Megha—35)

We notice that some phrases like "pādanyāsa", "bhujavidhutibhiḥ", "Sasmitairbhrūvilāsair", "Svidyanmukhyaḥ" and "Kabararaśanāgranthayaḥ" find their parallels in "pādanyāsa", "līlāvadhūtaiḥ""madhukaraśreṇidīrghān kaṭākṣān", "Klāntahastāḥ" and "Kvaṇitaraśanāḥ" respectively. Besides this, the most striking fact is this that both of the verses are composed in the same metre i. e. mandākrāntā.

Further in the Chapter 90 of Book X we find that the queens of Lord Kṛṣṇa talk to the different objects of nature such as Kurarī, Kokila and clouds. When we see that they are talking to clouds we are reminded of the following verse of the Pūrvamegha:—

pratyāsanne nabhasi dayitājīvitālambanārthī
jīmūtena Svakuśalamayīṃ hārayiṣyan pravṛttim /

sa pratyagraiḥ kuṭajakusumaiḥ kalpitārghāya tasmai
prītaḥ prītipramukhavacanaṃ svāgataṃ vyājahāra //
(Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta).

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntalā (Śakuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhijñāna-Śākuntala of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography: It makes use of a part of a verse of the Chapter I of the Amarakośa[1] in one of the stanzas of the Bhāgavata which runs like this:—

Kṣetrajña ātmā puruṣaḥ purāṇaḥ /
sākṣāt svayaṃ jyotirajaḥ pareśaḥ"
(Bhāg. V. II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas[2] accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

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[1] Amarakośa 1.4.29
Kṣetrajña ātmā puruṣaḥ

[2] Bhāgavata II. 4.18
Kirātahūṇāndhrapulindapulkasā
ābhirakaṅkā yavanāḥ khasādayaḥ /
ye' nye ca pāpā yadapāśrayāśrayāḥ
Śudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.[3] whereas Pargiter,[4] Dr. Hazra[5] and Durgashanker K. Shāstri[6] place the Bhāgavata somewhere after the 5th century A.D. So Kālidāsa **is** a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa

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[3] Dr. S. N. Dasgupta and Dr. S. K. De, Hist. of Sanskrit Literature pp. 125.

[4] Pargiter, Dynasty of Kali age, Intro. pp. 28.

[5] Hazra, Studies in the Purāṇic Records of Hindu Rites and Customs pp. 55.

[6] Bhāratīya vidyā 1941, vol. ii Part II, pp. 139, Date of the Bhāgavata.

PROPRIETY OF USING UMBRELLA AND SHOES BY VĀMANA AS A BRAHMACĀRIN

BY

GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, मूर्तिविवरणेषु चित्रकलासु च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्धारणं कृतमासीत्। धर्मशास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्धारणस्य निषेधो वर्तते। अतः वामनेन कथमेतदाचरितम् अत्रास्यैव प्रश्नस्य समाधानमूहितम्।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmacārin or a Vedic student.[1] This idea is also corroborated by Art and Iconography.[2] At many places Vāmana is described as *baṭu* or *māṇavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmacārin*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmacārin :

1. वभूव तेनैव स वामनो बटुः Bhāgavata P., IIX. 18.12
and
जटिलं वामनं विप्रं मायामाणवकं हरिम् ।

2. कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।
ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥
Kūrma P., I. 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो विप्रो बलेरध्वरमभ्यगात् ॥
M. P. 246. 46 cd-47 ab

4. वटुवेषधरं देवं सर्ववेदाङ्गगोचरम् ।
मेखलाजिनदण्डादिचिह्नै रङ्कितमीश्वरम् ॥
Padma P. VI. 267.3

5. बटुरूपेण महता पुत्रभूतो बभूव ह । S. K. P. I. 1. 18. 150.

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[1] For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol. XII. No. 1, pp. 102-140.

[2] For details see Vāmana in Literature and Art by B. N. Sharma, *Purāṇa* XII No. 2 pp. 54-64

6. संक्षिप्तसर्वावयवैः पीनैः संक्षिप्तपर्वभिः
कृष्णाजिनजटादण्डकमण्डलुविराजितम् ।।
Viṣṇudh. I. 55.17

7. दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः
दण्डी कमण्डलुधरः श्रीवत्सोरसिभूषितः ।
जटी यज्ञोपवीती च भगवान् वालरूपधृक् ।।
Mbh III. 273.63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārin. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhikṣā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows:

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ।।
आषाढमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ।।
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ।।
स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ।।
Vām. P. (Saro-māhātmya) 9.36-9.

At another place (ch. 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him :—

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
मृगाजिनं कुम्भयोनिर्भरद्वाजस्तु मेखलाम् ।।
पलाशमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः ।।
छत्रं प्रादाद् रघू राजा उपानद्युगलं नृगः ।
कमण्डलुं बृहत्तेजाः प्रादाद् विष्णोर्बृहस्पतिः ।।

From the above mentioned references it is obvious that Lord Vāmana was a *Brahmacārin* and was duly initiated. The word *Baṭu* and *Māṇavaka* used for Him are in this context synonyms of a *Brahmacārin*. According to Hemacandra and

Śabdaratnāvalī the word *Baṭu*, *Varṇī* and Brahmacārin are used in the same sense.[1]

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśāvatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Daṇḍa (staff). The description of Vāmana's image contained in the *Vaikhānasāgama* also describes Vāmana as a *Brahmacārin* :

अथ वामनं पञ्चतालमितिं द्विभुजं छत्रदण्डधरं कौपीनवाससं शिखा-पुस्तकमेखलोपवीतकृष्णाजिनसमायुतं पवित्रपाणिं बालरूपं ब्रह्मवर्चस्विनं कारयेत् ॥

[The image of Vāmana should be made five *Tāla* high, having two arms, bearing umbrella and staff, wearing a *Kaupīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the Brahma-tejas]

In the Viṣṇudharmottara Purāṇa also He is said as engaged in studies :

कर्त्तव्यो वामनो देवः संकटंगात्रिपर्वभिः ।
पीनगात्रश्च कर्त्तव्यो दण्डी चाध्यनोद्यतः ॥
दूर्वाश्यामश्च कर्त्तव्यः कृष्णाजिनधरस्तथा ।
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविक्रमः ॥

Viṣṇudh. P. 85.54-55

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the Dharmaśāstra-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes.[2] But in above-cited descriptions of Vāmana he is holding an umbrella and has put on *shoes*. Now the question arises why he adheres to anti Śastric conduct ? When umbrella and *shoes* are prohibited for a Brahmacārin how and under what rules did Vāmana possess these things ? This question may be answered as follows :

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[1] बटुःपुनर्माणवको भिक्षाऽस्य ग्रासमात्रकम् इति हेमचन्द्रः
........बटुर्वर्णी ब्रह्मचारी इति शब्दरत्नावली
—Vide, Sabdakalpadrumakośa

[2] cf.

वर्जयेन्मधुमांसं च गन्धं माल्यं रसान् स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

(1) According to Medhātithi, a commentator of Manu, a Brahmacārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc.). During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc. While commenting upon the verse,

वेदानधीत्य वेदौ वा वेदं चापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ।।

Manu 3.2

Medhātithi says :

प्राप्तायां च निवृत्तौ पुनर्वचनं नियमान्तराणां मधुमांसवर्जनादीनां निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वे नियमा अनुष्ठातव्याः समाप्ते त्वध्ययनेऽर्थाववोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या । ब्रह्मचर्यशब्दो यद्यपि ब्रह्मग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol. I p. 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study. The Vāmana Purāṇa says:

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ।।

Vāmana P. (Saro-māhātmya) 9.36

[The Vedas along with Oṃkāra and accents (Svaras) revealed themselves to him. All branches of learning (Aśeṣa

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अभ्यञ्जनं तथा चाक्षणोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ।। Manu, 2.177-8

and

उपानहं छत्रं यानमिति वर्जयेत् । Āpastamba I. 2.7.5
Other texts also prescribe similar injunctions for a Brahmacārin.

Śāstras) and also *Sāṁkhya* and *Yoga* became manifest to him]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (Gṛahasthāśrama) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and Saṁnyāsins. Rāvaṇa, when assumed the form of a Saṁnyāsin at the time of Sītās abduction was also holding an umbrella and wearing shoes.

श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही ।
वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू ।।

Rāmāyaṇa, III. 46.3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a Brahmacārin and that of a Saṁnyāsin are full of austerities. A Saṁnyāsin's life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the Saṁnyāsins Sītā might, have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that inspite of the prohibition such practice was in vogue among the Brahmacārins and the Saṁnyāsin's.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a *Brahmacārin*. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्वामनतां गतः ।
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।
महोदरो ह्रस्वभुजः खञ्जपादो महाशिराः ।
महाहनुः स्थूलजङ्घः स्थूलग्रीवोऽतिलम्पटः ।।
श्वेतवस्त्रो बद्धशिखश्छत्रोपानत्कमण्डलून् ।।

Skanda P. VII. 2.14.18-2

In the Dhundhu-Vāmana legend of the Vāmana Purāṇa Vāmana is not described as a Brahmacārin. It may be possible that at one time all these differences were non existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However, at present umbrella and shoes are general features of a Vāmana image in sculpture.

Comment

THE POSITION OF BRĀHMAṆAS AND COMMONERS UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

['पुराणम्' पत्रिकायां पूर्वं डा० ओमप्रकाशमहोदयस्य राज्ञां देवत्वविषयक: प्रजायास्तान्प्रति विद्रोहविषयकश्च निबन्ध: प्रकाशित: । तस्य निबन्धस्य अस्यामेव पत्रिकायां श्रीदेशपाण्डे-महोदयेन समीक्षा कृता आसीद् यस्या उत्तरमत्रैव डा० ओमप्रकाश-महोदयेन प्रदत्तम् । अस्मिन् निबन्धे प्राध्यापकदेशपाण्डेमहोदयेन तस्य मतस्य पुन: समीक्षा कृता ।]

The last (*Vasanta Pancamī*) number of the Purāṇa Bulletin (Vol. XIV, No. I; January, 1972) has published a Rejoinder by Dr. Om Prakash to my comment on his earlier Note on "The Divinity of the King and the Right of Revolution in the Purāṇas", both published in the previous (*Vyāsa Pūrṇimā*) number of the same Bulletin (Vol XIII, No. 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition "the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people" by adducing fresh evidence of some verses from the *Mahābhārata* and the Smṛtis of *Yājñavalkya*, *Nārada*, etc. He admits that the Purāṇas are silent on the point, states that Indologists have always used Purāṇic materials by way of corroborative evidence of their (Indologists') otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the Purāṇic material; but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. "the peoples' right of Revolution against a tyrant monarch".

Dr. Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharmic* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smṛtis*, the *Epics* and the *Purāṇas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says : "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brāhmaṇas*." He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront"; but adds : "(this is) a circumstance also explicable in terms of leadership reposed on the intellegentsia formed by *Brāhmṇas* alone."

Here are a few more statements of Dr. Om Prakash helpful in understanding his thoughts on the question :—On page 33 he states :—"The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyrannay and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rājadharma*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brāhmaṇas* had no privilege. But in this respect at least the privileged *Brāhmaṇas* were equal to non-privilaged commoners. Whatever privilege the *Brāhmaṇas* had lasted only so long as the codes of duty were observed.... Tyranny was thus an axe which also fell on the privileges of the *Brāhmaṇas* as it fell on the common man. It rendered the *Brāhmaṇas* and the common man alike, and thus gave them a common cause. The equality of the *Brāhmaṇas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarcay, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr. Om Prakash's view, Spellman, who is of the view that *Purāṇas*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr. Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brāhmaṇas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr. Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are :—(1) The Brāhmaṇas vs. the King; and (2) The King vs. the *Dharma* or the common people. In case of the first situation obtaining, Dr. Om Prakash agrees that Dr. Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy ie. the *Brhāmaṇas* in the following verse :—(Manu IX 320).

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव संनियन्तृ स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

He opines that as the *Brāhmaṇas* have an edge over the king (for his royal power owes it genesis to the spiritual power of the *Brāhmaṇas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brāhmaṇas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brāhmaṇas*. It is under this sort of situation, Dr. Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.

A perusal of this summary of Dr. Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz:

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brāhmaṇas* on the other, and the king on the one hand and the generality of his subjects on the other. we must rely upon Indian tradition as elaborately exposed in the *Vedas*, *Smṛtis*, *epics* and *Purāṇas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the Śāstras are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material only by way of corroborative evidence to maintain and support their otherwise-arrrived-at conclusions. Hence it does not matter if we find *Purāṇas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varṇāśrama Vyavasthā*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varṇāśrama Vyavasthā* is *completely abrogated* and has rendered the *Brāhmaṇas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu*, *Mahābhārata* and the *Purāṇas* go, the people have invariably done under the leadership of the *Brāhmaṇas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man : they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smṛtis*, *Epics*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community : this unique way of life has come to be known in this world by the name of *Varṇa-jāti-Āśrama Vyavasthā*, or the elaborately planned order wherein essential social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Varṇas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz. the *Brāhmaṇas*, the *Kṣatriyas*, the *Vaiśyas* and the *Śūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used Purāṇic material by way of corroborative evidence only to support their otherwise-arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendry and historical episodes of kings, their dynasties, of Ṛṣis, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr. Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront—a circumstance also explicable in terms of the leadership reposed on the intellegentsia formed by the *Brāhmaṇas* above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be striken down even if he violates all canons of morality and justice". In fact, the whole of his *Note* (P. B. Vol. XIII, No. 2) is devoted to the refutation of the stand taken by Dr. John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the *Brāhmaṇas* alone have taken the decision to do away with the tyrant ; and, on the other, we come across a specific-directive in the *Bhāgaavta Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr. Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply fortify the view that the *Brāhmaṇas*, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his Note; and they seem to have been brought in only to refute the statements made by me while commenting on his Note. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common life of the *Vedic* community has been built up, is questionable. Indian Indologists who have received guidance from scholars in the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore, form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person- trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr. Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situation are clearly perceptible. These can be stated as:—(a) a situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obligated* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions : This situation is a duty-weighed situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety). Here the code of *Dharma* or law shall have laid down adequate sanctions aganist the individual for the non-performance of duty; and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr. Om Prakash from the Anuśāsana Parva of the Mahābhārata (ch. 61-31, 32*). obviously do not constitute a declaration of rights in favour of the King's subjects in general; nor do they proceed to impose any legal or Dharmik duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if *any* of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brāhmaṇas* by Dr. Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse :

"प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥"

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* These verses are not traceable in the Gitā Press edn. of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛti* (ch. IX, 327), and in *Mahābhārata* (*Rāja dharmānuśāsana*, 60-24). This is a clear authority for the proposition recognising the joint responsibility of the *Brāhmaṇas* and the king, in the matter of organising and regulating the common and individual life of the members of the community. *Kullūka* observes :

"ब्रह्मा प्रजाश्च सर्वाः सृष्ट्वा ब्राह्मणाय राज्ञे च रक्षणार्थं दत्तवान् ।"

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brāhmaṇas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brāhmaṇas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇāśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Deśa dharma*, *Jāti dharma*, *Kula dharma*, *Varṇa dharma*, *Āśrama dharma*, *Guṇa dharma*, *Nimitta dharma*, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādhāraṇadharma*. Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Viśeṣa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the Śāstras), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio-legal system *Varṇāśrama Vyavasthā* of *Vedic* Hindus.

Dr. Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Rāja Dharma*. He observes;... man has been fighting for presarvation since the day he made his appearance on the planet. Similarly......a man has been rising in revolt whenever his collective existence was endangered as the result of tyrany and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can effectively express itself when the limit is reached." Here, in this sort of situation, it is pertinent to raise the question : can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of 'sin' or 'crime'; or of 'meritorious act' or 'rightful conduct' be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the *stamp* and declare any kind of act, as 'good' or 'bad'; 'legal' or "illegal; 'meritorious' or 'sinful' in such a situation ? It is plain that if any vastige of *Dharma* is yet to be found clinging to the innermost layers of men's conscience in such a situation—a situation of *अराजक anarchy*, and not of complete chaos – then the rules provided in the Śāstras as appropriate for "*Āpatkāla*" would become applicable. And it is well-known that the areas of permissible action for the *Vaiśya* and the *Śūdra* groups, in such a situation are also strictly defined and limited. Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the *Śāstras* will require us to hold) have to seek, in the first instance, the guidance of the *Brāhmaṇas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king. It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate*" danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down :—

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ।।

and an *Ātatāyin* has been defined as :—

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः ।।

Thus when a tyrannous king falls into the category of an *Ātatāyin* that is when there is *imminent* and *real* danger to life, property or chastity of women, then alone his killing instantaneously by the person so *threatened* would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the *peoples*.

Dr. Om Prakash has, at more than one place in his Rejoinder, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (see p. 33) due to his instinct of self-preservation; therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varṇa Vyavasthā* has taken place, and the distinction between man and man, as a *Brāhmaṇa Kṣatriya, Vaiśya* or *Śūdra* has become entirely obliterated, where no room is left for either the recognition or application of law such acts as are possible for ones preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāastra* in this connection, to the common (i. e. a *non-Brāhmaṇa*) subject of the king. It should also be noted that all the legendry accounts deposition of kings or tyranicide inform us that in every such case the *Brāhmaṇas* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not dealing with a situation where the total annihilation of *Varṇa Vyavasthā* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brāhmaṇas*, when an extraordinary situation rendering *Brāhmaṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr. Om Prakash and the Editor of the Purāṇa Bulletin for having afforded me an opportunity to give expression to my understanding of the position of the

Śāstras—*Dharma Śāstra* and *Rājanīti*—on this rarely arising, but complicated, issue : the responsibility and duties of the *Brāhmaṇas* and the non-*Brāhmaṇa* subjects of a king when they are confronted by his highly oppressive and tyrannuous rule.

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

WORK ON THE PURĀṆAS

1. Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec. 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII. 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes :

Appendices

I. Kūrma-Purāṇa quotations in the Nibandhas.
   A. Identified quotations.
   B. Un-identified quotations.

II. Subject-concordance of the Kūrma-Puraṇa with the other Purāṇas and the Epics.

III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875).

Critical Notes on the Constituted Text.

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Veṅkaṭeśvara Press Edition of the Kūrma-Purāṇa has also been given.

Ślokārdha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, *Ākhyānas*, *Vratas*, *Stotras*, etc.) and Verse-Index is also nearly completed.

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

पुराणसंबन्धीनि कार्याणि

१. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकायां (१३।२ अंके जुलाई १९७० वर्षे) सूचितं कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे प्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनबरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत्। अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितः समीक्षितपाठ एव आसीत्। तस्मिन् काले परिशिष्टानां सूचीनां च योजनं तस्मिन् खण्डे नासीत्। सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति :—

१. निवन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि।
    अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि।
    ब—वर्त्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि।
२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम्।
३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्कटेश्वरसंस्करणस्य श्लोकैरध्यायैश्च सह साम्यं-वैषम्यं च।

श्लोकार्धसूची

इत्थं संप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्तु-वनस्पति-आख्यान-व्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अँग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्त्तते।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

2. Vārāha-Purāṇa

The following MSS. of the Vārāha-Purāṇa have been collated :

1. No. 57/183 of the Sarasvatī-Bhaṇḍāra Library, Fort, Ramnagar. (Devanāgarī).
2. No. 58/183 also of the Sarasvatī-Bhaṇḍāra, Fort, Ramnagar. (Devanāgarī).
3. No. 15766 of the Sarasvatī-Bhavana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement. Hence its importance.

4. No. 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab). (Devanāgarī).
5. MS. of the Bhandarkar Oriental Research Institute, Poona. (Devanāgarī).

The following MSS. are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śṛṅgerī Mutt, Mysore.
2. Microfilm of a Bengali MS., No. G 2-42 from the Serampur College, W. Bengal.
3. Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS. No. 1238 from Sanskrit College, Calcutta.
2. Bengali MS. No. 1428 from Vangīya Sāhitya Pariṣad, Calcutta.

कूर्मपुराणस्य इमानि त्रीण्यपि संस्करणानि शीघ्रमेव उद्घाटितानि भविष्यन्ति ।

२. वाराहपुराणम्

वाराहपुराणस्याधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संपन्नम् :—

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारतः (देवनागरीहस्तलेखः) ।

२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्यैव (देवनागरीहस्तलेखः) ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवन पुस्तकालयस्य १५७६६ संख्यात्मको हस्तलेखः ।

पुष्पिकानन्तरे वर्तमानैः वक्तव्यैर्ज्ञायते यदेष हस्तलेखो मुगलशासकस्य शाहजहां इत्यस्य समानकालिकस्य कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति । अतोऽस्य महत्त्वम् ।

४. होशियारपुर (पञ्जाव) स्थितस्य विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य ११६७ संख्यात्मको हस्तलेखः (देवनागरीहस्तलेखः) ।

५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनातः प्राप्तः देवनागरीहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरतः प्राप्तः ताडपत्रे लिखितः नन्दिनागरीलिपिहस्तलेखः ।

२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशतः प्राप्तः जी. २—४२ संख्यात्मको वङ्गलिपिहस्तलेखः ।

३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्तः जी. ४४१० संख्यात्मको वङ्गलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योगः प्रचरति :—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको वङ्गलिपिहस्तलेखः ।

२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषदः १४२८ संख्यात्मको वङ्गलिपिहस्तलेखः ।

3. Devanāgarī Ms. No. 111 from the British Museum, London.

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places :

1. MS., No. D 2260, Telugu script, Government Oriental MSS. Library, Madras.
2. MS., No. 2262, Grantha script; Government Oriental MSS. Library, Madras.

3-4. Two MSS., B. 1579, 1582/D. 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on :

1. MS. No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.
2. MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore.
3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.

4-5. MSS. No. 3579, 3580, Devanāgarī, India office Library, London.

6. MS. No. 6807, Grantha script, India Office Library, London.

OTHER WORK

Purāṇapāṭha and Pravacana

The Devī-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phālguna, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiramani Misra and discourses on it were given by Pt. Vishvanath Shastri Datar, Varanasi.

३. लन्दन नगरस्थ—ब्रिटिश म्युजियम' इत्यस्य १११ संख्याकः देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्यां लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१. मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य डी २२६० संख्याकः तेलगुलिपिहस्तलेखः ।

२. उपर्युक्तसंस्थायाः एव २२६२ संख्याको ग्रन्थलिपिहस्तलेखः

३-४. सरस्वतीमहल लाइब्रेरी, तंजोर इत्यस्य बी १५७९, १५८२/ डी १०१३०, १०१३४ संख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहारः प्रचरति—

१. ट्रिवेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य ४४० संख्याकः मलयालमलिपिहस्तलेखः ।

२. मैसूरप्रदेशस्य उड्डपीनगस्थ—कृष्णपुरमठस्य २९६ संख्याकः कन्नडलिपिहस्तलेखः ।

३. जोधपुर नगस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट इत्यस्य ३५८ संख्याकः देवनागरीलिपिहस्तलेखः ।

४-५. लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७, ३५८० संख्याकौ देवनागरीलिपिहस्तलेखौ ।

६. लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७ संख्याकः ग्रन्थलिपिहस्तलेखः ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारभ्य नवमीं तिथिं यावत्) दिवसेषु रामनगरस्थे सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरामणिमिश्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधरशास्त्रिवापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-९) दिवसेषु रामनगरस्थे शिवमन्दिरे श्रीहीरामणिमिश्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

Veda-pārāyaṇa

The complete texts of the Ṛgveda-saṁhitā, with its Brāhmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt. Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15). After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the *ratna-Kaṅkaṇa* and a certificate of merit was awarded to the reciter.

Visitors to the Purāṇa Deptt.

The following scholars visited the Purāṇa Deptt. during this period :—

1. Maharajkumar Dr. Raghubir Singh, M. A., D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):—(10-1-72).
2. Dr. H. P. Schmidt; Prof., University of California, U. S. A.—(25-1-72).
3. Shri Visva Mohan, Asstt. Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth; Goettingen, West-Germany (21.2.72).
5. Dr. J. C. Heesterman; Institut Kern, Leiden—(4.4.72).
6. Shri. S. C. Misra; Ex-Chief Justice, Patna High Court, Chairman, O. L. L. C., Government of India, New Delhi —(29.4.72).

ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR TRUST

Maṅgalotsava

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening. An interesting programme of classical music and dance was gone through. The staff of the Music College, Banaras Hindu University, participated in the programme. A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*.

वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदैः सह संपूर्णाया ऋग्वेदसंहिताया स्मृत्याधारेण पारायणं पण्डित कृष्णभट्ट पराञ्जपे महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५) दिवसेषु कृतम् । पारायणसमाप्तौ पारायणकर्त्रेकङ्कणेन प्रशस्तिपत्रेण च सह नियता दक्षिणा दापिता ।

पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यविधौ अधोर्निर्दिष्टा विद्वांसः पुराणविभागे आगताः —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदयः, सीतामऊ-मालवा वास्तव्यः (काशीराजन्यासस्य न्यासधारी) । १०-१-७२ दिनांके

२. डा० एच. पी. स्मिद्त महोदयः अमेरिका देशस्य कैलिफोर्निया विश्वविद्यालयस्य प्राध्यापकः । २५-१-७२ दिनांके

३. श्रीविश्वमोहन महोदयः —शिक्षामन्त्रालये संस्कृतविषये परामर्शदाता । १२-२-७२ दिनांके

३. डा० गुष्टाव राथमहोदयः —गोटिञ्जेन, पश्चिमी जर्मनी वास्तव्यः । २१-२-७२ दिनांके

५. डा० जे. सी. हिस्टरमैनमहोदयः लीडेन स्थितस्य कर्नसंस्थानस्य अधिकारी । ४-४-७२ दिनांके

६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीशः श्रीशतीशचन्द्र मिश्र महोदय । २६-४-७२ दिनांके

महाराज बनारस विद्यामन्दिर न्यासस्य कार्य विवरणम्

मंगलोत्सवः

रामनगर दुर्गे वार्षिको मङ्गलोत्सवः मार्च मास ६-८ दिनांकेषु सायंकाले संपन्नम् । अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः सम्यक् संपन्नः । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीत-महाविद्यालयस्य सदस्याः सम्मिलिता अभवन् । अस्मिन्नवसरे रामनगरस्य वाराणस्याश्च बहवो विशिष्टा नगरिका द्रष्टारो बभूवुः ।

Vasanta-Pūjā and Paṇḍita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February. 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple. A *Paṇḍita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Paṇḍitas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience The *dakṣiṇā* was given to the Paṇḍitas in the form of sweets and money.

Distinguished Guests at Nadesar House

1. Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghubir Singh, Sitamau, Malwa.
3. Sri Jagjiwan Ram, Defence Minister, Govt. of India.
4. Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
5. Sri Braja Narain Brajesh.
6. Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of Vāmana Purāṇa and a copy of Rāmacaritamānasa to him.

वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः शुभं पाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके सायंकाले वसन्तपूजा संपन्ना यस्यां वैदिकविद्वांसः वेदपाठमकुर्वन् मान्याभ्यां दम्पतीभ्यामाशोर्वादं च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता आसीत् यस्यां प्रायेण १७५ विद्वांसः सम्मिलिता आसन् । अस्मिन् उत्सवे वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डितराज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो द्रव्याणि मिष्ठान्नानि च दक्षिणारूपेण प्रदत्तानि ।

नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदयः
२. महाराजकुमारो डा० रघुवीरसिंहमहोदयः
३. श्री जगजीवनराम महोदयः
४. श्री शतीशचन्द्र मिश्रमहोदयः
५. श्री ब्रजनारायण ब्रजेशमहोदयः
६. श्री एल० एम० गिरिजानन्दमहोदयः मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशशदेशस्य हिन्दुमन्दिराणां विषयकः एको ग्रन्थः समर्पितः । सर्वभारतीयकाशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा रामचरितमानसस्य एका प्रतिःसमर्पिते ।

APPENDIX—7

INDEX OF NAMES IN THE GARUḌA PURĀṆA

(Chowkhambha Edn. 1964.)

[abbreviations used :
d. divine
f. forest
k. king
l. r. lunar race
m. male
mt. mountain
r. river
s. sage
s. r. solar race
vr. vrata
w. woman
wk. work.]

Aṁśu	m.	I.139 (l. r.) (son of Puruhotra)
Aṁśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asamañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I, 143.34 (asura killed by Hanumān).
Akṣayavaṭa		I. 83.22 (at Gayā, śrāddha meritorious at).
Akhaṇḍadvādaśi vrata	vr.	I. 118.1-5 (to be observed in bright half of Mārgaśīrṣa).
Agastya	s.	143.51;
	d.	I. 119 5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma).
Agastyārghya-vrata	vr.	I. 119. 1-6 (to be observed when Sun has not entered Kanyā Rāśi).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dīkṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

Agnidhra	m.	I. 54.1 (one of the 10 sons of Priyavrata); 54.10 (king of Jambūdvīpa) (his sons).
	s.	87.57 (at the time of Bhautya Manu).
Agnibāhu	m.	I. 54.1&2 (one of the ten sons of Priyavrata).
	s.	87.57 (at the time of Bhautya Manu).
Agnivarṇa	m.	I. 138.43 (s.r.) (son of Sudarśana).
Agniveśa	m. author	I. 147.48 (view regarding fevers).
Agniṣṇu	m.	I. 87.22 (one of ṛṣis).
Agniṣvāttāḥ	d.	class of pitṛs I. 5.3; 89.40; 89.41 (requested to protect in the east).
Agnihemaka	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Agnihotra	rite	II. 4.14 (and other Yajñas do not yield so much as Vṛṣotsarga).
Aghora	d.	I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
Aṅga	m.	I. 6.4 (son of Ruru); 6.5 (and father of Veṇa).
	k.m.	I. 139.69 (l. r.) (one of the sons of Bali).
Aṅgada	m.	I. 143.38 (monkey with whom Rāma reached Lankā); 143.41 (and other valiant warriors).
Aṅgada	d.	I. 40.10 (saluted in Maheśvarīpūjā).
Aṅgāraka	d.	I. 16.16 (Kṣitisuta, saluted during Viṣṇudhyāna); 39.12 (red; worshipped in the Āgneya direction in Sūryapūjā); 39.14; 60.1 (daśā-period of); 60.7 (Meṣa as his kṣetra); 60.8 (Vṛścika as his kṣetra).
Aṅgāreśa	d.	I. 83.17 (at Gayā, whose worship discharges one's debts to manes).
Aṅgiras	s.	I. 5.3 (created by Nārāyaṇa); 5.11 (daughters of); 5.26 (Aṅgirā, one of the ṛṣis); 5.71 (Dakṣa, Asiknī—their two daughters (of 60) given to); 87.2 (one of the 7 ṛṣis); 93.4 (one of the law-givers); 135.5 (worshipped on Ekādaśī in Caitra with Damanaka flowers).
	Serpant	I. 58.11 (one of the serpents in the sky in Sūryacakra);
	d.	I. 87.29 (the devatas ten in number).
Acyuta	d.	I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11; 66.2; 131.12; 137.10 (addressed as mitigator of evil); 137.11.12; 194.20; 215.10; 222.7 (yogi's desire gets fulfilled by depending on); 222.44 (benefits of doing *kīrtana* of);

226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on kārpāsa in the Vṛṣayajña during aurdhvadehika rites); 4.50 (pītavāsas and atasīpuṣpa saṅkāśa (epithets of).

Aja d. I. 1.13 (Vāsudeva addressed as); 194.2 (attribute of Viṣṇu); 194.12 (Śvetadvīpanivāsī) (attribute of Viṣṇu).

m. 138.35 (s. r.) son of Dīrghabāhu); 143.2 (son of Raghu)

Ajamīḍa m. I. 140.8 (l. r) (one of the 3 sons of Suhotra); 140.17 (l. r.) (had a wife called Nalinī and son Nīla); 140.24 (l. r.) (another son called Ṛkṣa).

Ajara d. I. 113 (Vāsudeva addressed as).

Ajita d. I. 6.61 (one of the 49 devas).

Ajita d. I. 42.9 (invoked during pavitrārohaṇa); 198.10 (to be worshipped in the group of Jvālāmālin).

Ajaikapād d.m. I. 6.35 (one of the 11 Rudras)

Añjaka m. I. 6.49 (a demon born in the line of Prahlāda)

Aṇīyān d. I. 2.17 (atrribute of Viṣṇu).

Atala I. 57.2 (one of the worlds).

Atikāya m. I. 143.44 (the valorous asura, killed by Rāma).

Aticaṇḍikā d. fem. I. 133.12 (manifestation of Durgā).

Atithi k. m. I. 138.38 (s.r.) (son of Kuśa).

k. m. I. 140.32 (l. r.) (son of Akrodhana).

205.140 (pūjana) (is Nṛyajña).

Atimitra d. I. 6.61 (one of the 49 devas).

Atirātra s I. 87.22.

Atri s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūya); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers);

139.1 (l. r) (son of Brahmā); 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

		happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).
	d.	15.72 (one of the 1000 names of Viṣṇu).
Atharva(vā)-(ṇa) veda		I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).
Atharvaśiras		I. 48 56 (recitation of)
Aditi	w.	I.6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);
	k.m.	138.2 (s. r.) (of the royal race);
	d.	46.7 (devas guarding as Vāstudevatā); 46.12 (worshipping whom one gets the pleasure of gṛhadevatā).
Adīna	k.m.	I. 139.16 (l.r) (son of Sahadeva).
Advaita	?	I.228.1; 228.2.
Adhinemaka	k.m.	I. 138.52 (s. r.) (son of Kulajit).
Adhiratha	k.m.	I. 139.74 (l.r.) (son of Satyadharma).
Adhisomaka	m.	I. 141.1 (son of Aśvamedhadatta).
Adhokṣaja	d.	I. 131.12 (Govinda addressed as).
Adhovaktrāḥ	astr.	I.59.16 (stars which are).
Anagha	m.	I. 5. 15 (one of the sons of Vasiṣṭha and Ūrjjā);
	s.	87. 10
	d.	131. 10 (Govinda addressed as)
Anaṅgatrayodaśī	vr	I. 117.1 (to be observed in Mārgaśīrṣa, bright half).
Anañjana	k.m.	I. 138.51 (s. r.) (son of Kuli).
Ananta	d.	I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30.6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);
	m.	138.14 (s. r.) (son of Śaryāti);
Anantamūrti	d.	I. 195.4 (saluted).
Anapāla	k.m.	I. 139.70 (l.r.) (son of Aṅga).
Anamitra	k.m.	I. 139.38 (l.r.) (son of Svadhājit and father of Nighna); 139.41 (l.r.) (Vṛṣṇi born in the line

of); 139.41 (l.r) (the Vaiṣṇavas kings in the line of).

Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);
k. m. I. 139.20 (l. r.) (son of Haya);
m. I. 139.20.

Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).

Anasūyā w. I. 1.19 (wife of Atri and mother of Datta); 5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativratā); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).

Anādinidhana (eternal) d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).

Anādyanta (without beginning or end) d. I. 194.29 (attribute of Viṣṇu).

Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).

Anāyu w. I. 6.25 (one of the wives of Kaśyapa).

Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 4319; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudminī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;
m. 141.1 (son of Kṛṣṇa);
m. 144.8 (son of Śaṁbara, married Uṣā, daughter of Bāṇa);

Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata);
39.52 (l. r.) (ref. to as father of Bhīma).

Anu k.m. I. 139.18 (l. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā);
k.m. 139.34 (l.r.) (son of Kuruvaṁśa); 139.65 (race of).

Anupadeva k.m. I. 139.47 (l.r.) (one of the sons of Vasudeva and Sahadevā).

Anubinda	k.m.	I. 139.55 (l.r.) (son of Rajādhidevī).
Anumati	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Anumlocā	w.	I. 58.12 (stays in Bhādrapada during Sun's transit there).
Anurādhā	astr.	I.59.6 (mitra star of Śakra); 59.19 (one of the Pārśvamukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima).
Anuhrāda	m.	I. 6.40 (one of the 4 sons of Prahlāda).
Anenās	k.m.	I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r.) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);
Anodanasaptamī	vr.	I. 130.5-6.
Antarikṣa (heaven)		I. 89.27 (salutation to pitṛs in)
	m.	141.6. (son of Kinnara).
Antardhāna	m.	I. 6.9 (son of Pṛthu and father of Havirdhāna);
	k.m.	139.54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).
Andhaka	m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata); 223.18 (to destroy whom Śiva created the divine mothers).
Andhakāraka	m.	I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 („).
Andhra	k.m.	I. 139. 70 (l. r.) one of the several sons of Bali).
Andhradeśa		I.70.15 (padmarāga found in, are not of much value).
Anyādṛk	d.	I.6.59 (one of the 49 maruts).
Ap (water)		I. 147.3 (the fever manifest in).
Apajāpaka	m.	I. 139.4 (l. r.) (son of Sumantu).
Apamṛtyu		unnatural death II. 30. 1-63 (gati for them).
Aparājita	d.	I. 6.35 (one of 11 Rudras).
(unconquered)		13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).
Aparājitā	d.	I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohaṇa).
Apratima	s.	I. 87.40 (at the time of 10th Manu).
Abjaja		(Brahmā) d. I. 3. 1

Abhayada	m.	I. 140. 1 (l. r.) (son of Manasyu).
Abhijit (a lunar mansion)		I. 59.7 (place of Brahmā).
Abhimanyu	m.	I. 140.40 (l. r.) (son of Kaiśī).
Abhimāna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Abhimānī	m.	I. 87.56 (son of Dhautya Manu).
Abhūtarajas	d.	I. 87.19 (one of the devatāgaṇa).
Abhrikā		I. 72.6; (a doṣa in Indranīla).
Amanyu	m.	I. 140.7 (l. r.) (son of Gardha).
Amara	d.	I 1.13 (attribute of Viṣṇu).
Amāvasu	m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Amitā (khyāḥ)	d.	I. 87.3 (one of 4 somapāyins).
Amitra	d.	I. 6.61 (one of 49 marut devatās).
Amūrtaraya	m.	I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
Amṛta	d.	I. 87.19 (devatāgaṇa).
Amṛtayoga	Astr.	I. 59.37 (combinations which cause).
Amṛtābhā		I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Amogha-pratima	d.	I. 194.3 (an attribute of Vṣṇu).
Ambarīṣa	m.	I. 138.15 (s. r.) (son of Nediṣṭa).
	m.	138.23 (s. r.) (one of the 3 sons of Bindumahya).
	m.	138.31 (s. r.) (son of Nābhāga).
Ambālikā	w.	I. 140.36 (l r.) (wife of Vicitravīrya).
Ambikā	w.	I. 140 36 (l. r.) (wife of Vicitravīrya).
Ambuja (lotus)		I. 70.10 (padmarāga resembling the colour of)
Ambuda		I. 48.13; 124.4 (a country whose king was vicious Sundarasena, fond of hunting).
Ayācitādivrata	vr.	I. 133.5 (to be observed from the Ṣaṣthī in connection with Mahānavamī).
Ayāti	m.	I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Ayutājit	m.	I. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Ayutāyu	m.	I. 138.32 (s. r.) (son of Sindhudvīpa).
	m.	I. 140.32 (l. r.) (son of Avādhita).
	m.	I. 141.9 (son of Śrutaśravā).
Ayodhya		I. 81.7 (one of the tīrthās); 132.18 (the kingdom gained by Kauśika); 142.15 (the return of Rāma to); 143.12 (Rāma requested by Bharata to return

		to); 143.47 (Rāma's return to); 143.51 (Rāma's ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).
Ayomukha	m.	I. 6.43 (one of the sons of Danu).
Ayomūrti	s.	I. 87.40 (at the time of 10th Manu).
Aravinda	mt.	I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying pitṛs to Brahmaloka); f. 86.5 (at Gayā).
Ariṣṭa		(an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).
Ariṣṭanemi	m.	I. 6.23 (married 4 of the daughters of Dakṣa).
	w.	58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).
Ariṣṭā	w.	I. 6.57 (gave birth to the great Sattvas, the Gandharvas).
Aruci		II. 23.30 (has his abode to the west of Citragupta's).
Aruṇa	m.	I. 6.53 (son of Vinatā); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).
Arundhatī	w.	I. 6.24 (one of the daughters of Dakṣa, given to Kṛṣāśva); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).
Arka(sun)	astr.	I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes);
	m.	140.18 (l.r.) (son of Puru).
Arjuna	m.	I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (l.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa);
	m.	15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Pāṇḍavas); 145.15 (marriage with Subhadrā at Dvārakā); 145.16 (got Nandighoṣa, the ratha and Gāṇḍīva from Agni); 145.17

		(appeases Jātavedas with his bow) 145.18 (digvijaya of); 145.31 (fight with Karṇa); 145.36 (defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitṛs); 229.13 (Gītā and Yoga taught to).
Arthavīra	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
Arthaśāstra	wk.	I. 215.21 (one of the texts).
Arddhendu archit (semi circular)		I. 47.28 (effect of building temple in the shape of).
Aryamā	d.	I. 17.7 (one of the suns); 46.10 (is placed besides Brahman along with others in connection with Vāstupūjā); 46.19 etc. are dvipadas); 58.8 (resides there when Bhānu is in the chariot in Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11 (requested to protect, while offering is made to manes at Gayā).
Arvavīra	s.	I. 87.7 (one of the 7 at the time of Svārociṣa Manu);
	m.	I. 87.31 (son of Sāvarṇi Manu).
Alambuṣā	w.	I. 138 11 (s. r.) (with Tṛṇabindu gives birth to Viśāla).
Alarka	m.	I. 1.19 (Viṣṇu in the incarnation of Datta, teaches ānvikṣikī to); 218.2 (Dattātreya narrated yoga to).
	m.	I. 139.11 (l. r.) (son of Ṛtudhvaja).
Avatāra (incarnation)		I. 1.34 (numerous); 142.2.10 (enumeration and purpose of different). 143.144 (continued as stories R. and Mbh.).
Avantika (a place)		II. 28.3 (one of the 7 cities which are Mokṣadāyika).
Avanya	m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Avādhīta	m.	I. 140.31 (l. r.) (son of Jayasena).
Avikṣita	m.	I. 138.7 (s. r.) (son of Karandhama).
Avijñātagati	m.	I. 6.32 (one of the 2 sons of Anila and Śiva).
Avīci (a naraka)		I. 84.38.

Avyakta (unmanifest)		I. 4.5 (attribute of Viṣṇu).
Avyaya	s.	I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).
Aśoka (tree)		I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).
Aśleṣā (star)	astr.	I.59.3 (star of Sarpadevatā); 59.16 (one of the three which are Adhovaktras) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).
Aśvaka	m.	I. 138.54 (s r.) (son of Kalmāṣapāda).
Aśvatara		I. 6.55 (a serpent).
Aśvatthāmā	s.	I. 87.32 (one of the 7, at the time of Sāvarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the Pāṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛṣṭadyumna etc.) ; 145.36 (killed by Arjuna).
Aśvamedha (sacrifice)		I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmatīrtha, at Gayā); 84.23 (daśā; a tīrtha at Gayā); 84.31 (to be done at Gayā); 142 16 (performed by Rāma); 142.48 (performed by Rāma); 145 38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayajña); II. 20.18 (is not equal in merit to dānas).
Aśvamedhadatta	k. m.	I. 141.1 (son of Śatānīka).
Aśvayuk (star)	astr.	I. 59.9 (of Aśvadaivata).
Aśvaha	k. m.	I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).

Aśvinī	d.	I. 87.29 (devatas are two in no.);
	(star) astr.	I. 59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.,); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
Aṣṭaka (8th day after full moon)		I. 89.35 (manes requested to be pleased by the offering on).
Aṣṭamī		I. 185.4 (to propitiate Vināyaka after fasting).
Asamañjas	m.	I. 138.29 (s. r.) (son of Sagara and Keśinī).
Asiknī	w.	I. 6.15 (daughter of Vīraṇa) (married by Prajāpati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
Asitāṅga	d.	I. 198.2 (Bhairava is called)
Asipatravana	f.	I. 85.11 (piṇḍadāna for the redemption of one died at).
Ahalyā	w.	I. 140.20 (l. r.) (wife of Śaradvān).
Ahirbradhna	d.	I. 6.35 (one of the 11 Rudras).
	d.	59.9 (devatā of Uttarabhādrapada).
Ahīnaka	k. m.	I. 138.40 (s. r.) (son of Devānīka).
Ahninara	k. m.	I. 141.4 (son of Udāna).
Ākarṣaṇi	d.	I. 198.8 (worshipped in Tripurāpūjā)
Ākāśa	(sky)	I. 141.14 (dissolves in ahaṁkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
Ākūti	w.	I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
Āgneya (a place)		I. 83 24 (at Gayā; if śrāddha is performed there, pitṛs reach Brahmaloka); 197.9 (maṇḍala drawn in Gāruḍīvidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
Āja	m.	I. 87.9 (one of the sons of Auttama Manu).
Ājya	d.	I. 59 9 (devatā of Pūrvabhādrapada).
Ājyapāḥ	d.	I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protect in the West).

Ātmārāma	d	I. 195.3 (Viṣṇu called as).
Ātreya	s.	I. 146.1 (an exponent of sarvaroganidāna); 167.56 (as an exponent of Nidāna).
Āditya(Sun)	d.	I. 2.21 (as one of the eyes of Viṣṇu); 6.38 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī morning); 50.25 (worshipped in the morning); 50.47 (propitiated with añjali); 59.3 (devatā of Punarvasu); 59.34 (the three Viśākhas for causes Autpatikayoga, deadly); 60.1 (das'a period of); 69.15; 86.21 (one gets free from all rogas by worshipping the twelve°); 87.28 (etc. numbering 15); 205.72 (from the region of); II. 31.2 (commends the donor of land); 35.7 (the tapas of the 12 Suns at the end of pralaya, there the 'pāpins' fall and cry).
Ādhāra		I. 47.34 (has 4 doors and 4 maṇḍapas).
Ānvikṣikī		I. 1.19 (taught by Datta to Alarka).
Āpa	d.	I. 6.29 (one of the Vasus); 6.30 (sons of); 46.8 (stand as Vāstu in one Koṇa); 59 7 (devatā of Pūrvāṣāḍha); 141.13 dissolves in fire); 197.2 (one of the maṇḍalas, the devas as lords of); 197.38.
Āpastamba	s.	I. 93.5 (one of the 14 law givers).
Āmalaka (Kī) (myrobolan)		I. 205.122 (pleases Viṣṇu on Ekādaśi) (one desirous of attaining wealth should bathe with); II. 5.72 (to be given with piṇḍa on 10th day).
Āyati		I. 5.9 (a daughter of Manu, married by Dhātā).
Āyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas); 139.7 (son of Budha); 145.3 (son of Purūravas and Urvaśī).
Āraddha	k. m.	I. 139.64 (l. r.) (son of Setu);
		I. 171 21 (used against dadrukittimakustha etc.); 214.30 (etc. can be taken even from a Śūdra).
Ārādhyaḥ	d.	I. 89.43 (one of the 9 claus of pitṛs).
Ārdra (star)	astr.	I. 59.2 (star of Raudra); 59.45 (will cause death if journey is undertaken in).
	k. m.	I. 138.19 (s. r) (son of Viśvarāta).
Ārdraka	m.	I. 87.43 (son of 11th Manu).
Āryā	d.	I. 87.23 (one of the 5 gaṇas).

Āścarya up. p.	I. 215.19 (5th ; spoken by Durvāsas).
Āśrama (stages in life)	I. 193.5 (*ācāra* of).
Āṣāḍha (star) astr.	I. 59.7 (Āpa is the devatā of Pūrva°); (Vaiśvadevata is for Uttara° ; 59.34 (Pūrva°, the three, cause death, disease etc. with Moon); 59.42 (Viṣayoga caused by Bhauma in Uttara°); 60.10 (occurs twice if there are two paurṇamāsya) (it is called Dvirāṣāḍha) (Viṣṇu sleeps in Cancer).
Āsana posture	I. 218.13 (padmaka etc.); 229.13 (one of the aṅgas of eight-fold yoga) ; II. 21.9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).
Āhavanīyāgni (one of the fires)	I. 205.66 (Viṣṇu is called ; 205.148 (is in the face.
Āhi k. m.	I. 139.25 (l. r.) (son of Kroṣṭa).
Āhitāgni	I. 205 149 (one who knows the 5 fires).
Āhuka k. m.	I 139.45 (l. r) (son of Punarvasu); (father of Āhukī); 139.46 (l. r.) (2 sons of).
Āhukī w.	I. 139.45 (l. r.) (daughter of Āhuka).
Ikṣu (an ocean)	I. 56.15 (one of the seven in Śākadvīpa).
Ikṣvāku k.m.	I. 87.25 (s. r.) (son of Vaivasvata Manu); 138. 2 (son of Manu); 138.17 (three sons of); 143.2 (son of Manu).
Itihāsa (and purāṇa)	I. 205.42 (to be read); 205.78 (if copied and donated, donor has the doubled merit of Brahmadāna); 205.152 (to be heard in the 6th and 7th parts of the day).
Indu d.	I. 6.21 (married 27 of the 60 daughters of Asiknī and Dakṣa); 9.9 (worshipped during Dīkṣā); 28.8 (°maṇḍala worshipped in Gopālapūjā); 84.21 (merits of Śrāddha performed in Indu and Kārtikeya at Gayā).
Indra d. m.	(Lord of Devas). I. 2.10 (his visit to Kailāśa with Brahmā); 7. 6 (saluted in Sūryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of) ; 15.131 (Viṣṇu addressed as son of);

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālapūjā); 30.8 (saluted in Śridhara arcanā); 31.21 (saluted in Viṣṇvarcanā); 31.26 (saluted in Viṣṇvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.43 (with vāhana and parivāra is worshipped with other gods in Hayagrīvapūjā); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākhā); 68.1 (was defeated by an Asura called Bala; 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Bāṣkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṛtsara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśamī); 139.52 ref. to as cause of Pārtha as son of Kuntī); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting praṇava mantras etc.) II. 28.22 (°loka); —17.8 (one of the 12 Suns);
—200.3 (the wind occouring in a middle way is called Mahendra);
—58.11 (and other sarpas reside in the Sun).

Indragopa gem. 1.70.7 (padmarāgas resembling).

Indrajit m. I. 15.92 (killed by Viṣṇu); 143 35 (Hanumān bound by the weapons of).

Indradevatā d. I. 24.6 (worshipped in Tripurādipūjā); 197.8 (earth assigned in the direction of).

Indradvīpa I. 55.4.

Indranīla 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

		coast of Siṁhala); 72.5 (5 charatersistics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the): 72.16; (chracteristics which make it valuable); 72.17 (when valuable and difficult to get,; 72.19 (the value of 4 māṣas of^0, is equal to the price of a māṣa of Puṣparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).
Indraprastha (place)		I. 145.14-15 (Pāṇḍava's performance of Rājasūya at).
Indravidyā		I. 48.14.
Indrāṇī	d.	I. 59.11 (remains in west in Ṣaṣṭhī and Caturdaśī).
Indrāyudha		I. 72.17.
Indrāśani		I. 177.49; 193.16.
Irā	w.	I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).
Irāvatī (place)		I. 81 21.
Ilā	w.	I. 138.3 (s.r.) (daughter of Manu).
Ilāvṛta	m.	I. 54.10 (son of Agnīdhra);
	mt.	I. 55 1 (in the central region).
Ilvala	m.	I. 6.49 (a demon born in the family of Prahlāda);
	(star)	59.2 (star of Soma).
Iṣunjaya	m.	I. 141.11 (son of Viśvajit).
Iṣṭāpūrta		II. 33.9 (śrāddha to be performed prior to).
Iṣṭibha	m.	II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Mādhava in the form of a peacock).
Īdṛk	d.	I. 6. 59; (one of the 49 Marut devatās); 6.62 (one of the 59 marut devatas).
Īśa	d.	I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu.; 16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

		is of the form of Brahmā, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an intelocutor); 197.36 (and sixteen others are propitiated); 197.40 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).
Īśāna	d.	I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted) (5 kalās of); 40.11 (master of all vidyās); 48 61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).
Īśānī	d. w.	I. 13.12 (also called Kātyāyanī, who uttered Vaiṣṇava pañjara to Śaṅkara).
Īśvara	d.	I. 2.12 (epithet of Viṣṇu); 14.1 (atribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at *Naga* in Gayā); 87.36 (as Lord at the time of the 9th Manu the Dakṣa Sāvarṇi), 175.3; 177.77; 190 2 190.17; 190.21 (as an interlocutor).
Īśvarī	d. w.	I. 50.47 (to be contemplated upon daily after sandhyā).
Ugracaṇḍā	d.w.	I. 133.12 (manifestation of Durgā).
Ugrarūpa		I. 197.52 (attribute of Garuḍa).
Ugrasena	m.	I. 58.12 (resides in Bhādrapada when Sun is there); 139.46 (l. r.) (son of Āhuka); 139.48 (sons of); 144.11 (installed at Mathurā).
	m.	I. 140.30 (l. r.) (one of the sons of Somāpi).
Ugrāyudha	m.	I. 140.15 (l. r.) (son of Kṛta).
Uccaiḥ śravas	d.	I. 39.2 (saluted).
Ucchrāya (height)		I. 47.4 (of Sukarighri, should be half the śikhara); 47.7 (of a wall made equal to 4 times of length); 47.8 (of a sikhara is double that of bhitti).
Ujjayinī (place)		I. 81.10 (Mahākāla at).
Ujjvala		I. 69.10; 70.6
Utkala	m.	I. 138.3 (s. r.) (son of Sudyumna).
Utkura	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Uttama	m.	I. 6.1 (son of Uttānapāda).

Uttamauja	m.	I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).
Uttambha		I. 47.24 (a puṣpaka type of temple).
Uttara (astr.)		I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ūrdhvamukhas); 59.45 (the stars will cause death in journey).
Uttarāyaṇa		I. 145.27.
Uttānapāda	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 6.1 (Dhruva son of).
Udāna	m.	I 141.4 (son of Sudānaka).
Udāradhī	m.	1. 6.3 (son of Prācīnabarhis).
Udārya	k. m.	I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).
Udāvasu	k. m.	I. 138.44 (s. r.) (son of Praśruta).
Udumbara (tree)		I. 48.8 (planted at the door); 48.38; 205.49 (stick of which to be used in cleaning teeth).
Uddhava	m.	I. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).
Udbhida	m.	I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).
Udveṣaṇa	d.	I. 6.64 (one of the 49 Marut devatās).
Unmatta-bhairava	d.	I. 198.4 (saluted).
Upagupta	m.	I. 138.54 (s. r.) (son of **U**paguru).
Upaguru	m.	I. 138.54 (s. r.) (son of Satyaratha).
Upadeva	m.	I 87.46 (son of Dakṣaputra Manu);
	m.	I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
Upadevā	w.	I. 139.46 (l. r.) (daughter of Devaka).
Upapurāṇa		I. 215.17-20 (names of).
Upamadgu	m.	I. 139.42 (1. r.) (one of the 3 sons of Akrūra).
Upahūtāḥ	d.	I. 5.4 (creation of).
Upānat (shoe) (Upānaḥ)		II. 20.2 (benefits of gift of) 35.28 (to be given).
Upendra	d.	I. 45.12 (attribute of Viṣṇu).
Umā	d. w.	I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatṛtīyā in Śrāvaṇa along with Śiva, hutāśana in Śrīdhara-

		pūjā); 129.9 (to be worshipped in the order from Mārgatṛtīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.
Umāpati (Śiva)		I. 191.22 (as an interlocutor).
Uraga (serpent)		I. 182.24 (destruction of poisons of).
Urukṣaya	m.	I. 140.7 (l r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).
Urmilā	w.	I. 143.7 (her marriage with Lakṣmaṇa).
Urvaśī	d.	I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (l. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).
Ulūka (owl)		II. 34.21 (a deceiver and despiser of woman born as).
Ulūkī	w.	I. 6.51 (daugther of Tāmrā) gave birth to Ulūkas).
Ulkā (star)		I. 198.3 (saluted in the north in Tripurāpūjā).
Ulmukha	m.	I. 139.57 (l.r.) (son of Revatī and Balabhadra).
Uśaṅku	m.	I. 139.25 (l. r.) (son of Āhi).
Uśanas	m.	I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).
Uśanāḥ	m.	I. 139.27 (l. r.) (son of Tamas).
Uśīnara	m.	I. 139.67 (l. r.) (popular name of Mahāmanā, son of Mahāśāla).
Uṣā	w.	I. 144.8 (daughter of Bāṇa & wife of Aniruddha).
Uṣitāśva	m.	I. 138.42 (s. r.) (son of Gaṇa).
Uṣṇa	m.	I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
	m.	141.1 (son of Aniruddha).
Uṣṇīṣī		I. 47.25 (a Kailāsa type of temple).
Ūru	m.	I. 6.6 (sons of) (and how they were born). 87.21 (one of the sons of Cākṣuṣa Manu).
	m.	87.56 (one of the sons of Bhautya Manu).
Ūrjanāmā	m.	I. 138.51 (s. r.) (son of Śuci).
Ūrjastamba	s.	I. 87.6 (one of the 7 at the time of Svārociṣa Manu).

Ūrjā w. I. 5.25 (one of the 24 daughters of Dakṣa) (married by Vasiṣṭha) (5.27); 5.15 (wife of Vasiṣṭha) (to whom 7 sons were born who were all sages).

Ūrṇāyu d. I. 58.16 (one of the 7 who reside in Bhāskaramaṇḍala in Pauṣamāsa).

Ūrdhvabāhu s. I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha); 87.10 (one of the 7 at the time of Auttama Manu); 87.18 (at the time of Raivata Manu).

Ṛkṣa m. I. 140.24 (l.r) (another son of Ajamīḍha);
m. 140.32 (l.r.) (son of Atithi).
(star) 214.50 (certain sinners become pure at the sight of).

Ṛkṣaparvata mt. I. 55.6 (one of the 7 kulaparvatas).

Ṛgveda I. 215.12 (was taught to Paila by Viṣṇu in the form of Vyāsa).

Ṛci m. I. 139.40 (l. r.) (sons of Kauśika).

Ṛcīka m. I. 87.35 (son of Dakṣa Sāvarṇi Manu); 139.6 (l. r.) (weds Satyavatī, daughter of Gādhi).

Ṛjudāsa m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).

Ṛta (truth) I. 2.20 (Viṣṇu is the only truth);
d. 6.61 (one of the Marut devatās);
m. 138.56 (l. r.) (son of Vijaya).

Ṛtajit d. I. 6.60 (one of the 49 Marut devatās); 58.17 (the 7 who reside in Bhāskaramaṇḍala in Māghamāsa).

Ṛtadharmā d. I. 6.61 (one of the 49 Marut devatās).

Ṛtadhāmā d. I. 87.50 (Indra at the time of the 12th Manu, and Bhadra son of Dakṣa) (whose foe was Tāraka).

Ṛtadhvaja m. I. 139.11 (l. r.) (son of Pratardana).

Ṛtuparṇa m. I. 138.32 (l. r.) (son of Ayutāyu).

Ṛteyu m. I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).

Ṛddhi w. I. 5.24 (one of 13 daughters of Dakṣa, married by Dharma).

Ṛṣabha m. I. 5.30 (one of the sons of Dharma).
m. I. 54.12 (son of Nābhi and Merudevī).
s. 87.6 (one of the 7 at the time of Svārociṣa Manu); 140.27 (son of Kuśāgra).

Ṛṣikulyā	r.	I. 55.9 (merits of).
Ṛṣipūjā		I. 135.4 (to be performed on Ekādaśī).
Ṛṣiloka		I. 135.4 (one doing Ṛṣipūjā on Ekādaśī goes to).
Ṛṣyamūka	mt.	I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).
Ṛṣyaśṛṅga	s.	I. 87.32 (at the time of Sāvarṇi Manu).
Ekacakra	m.	I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāṇḍavas entering the house of a brahmin at).
Ekajyoti	d.	I. 6.58 (one of the 49 Marut devatās).
Ekadantī	d.	I. 129.21 (attribute of Vināyaka).
Ekavīra		(a place) I. 81.27 (in the Sahyādri region).
Ekaśukra	d.	I. 6.59 (one of the 49 Marut devatās).
Ekādaśī		I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśamī and); 125.7 (Rukmāṅgada attained heaven by observing the vrata of); 135.4 (Ṛṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryarkṣa (Hasta).
Ekāmra		(place) I. 81.11.
Etana	d.	I. 6.63 (one of the 49 Marut devatās).
Etādṛk	d.	I. 6.62 (one of the 49 Marut devatās).
Elāpatra		I. 6.55 (one of the serpents).
Ainila	m.	I. 140.4 (son of Medhātithi).
Aindrī	d.	w. I. 38.5 (invoked in Durgāpūjā).
Aindhana		an atonement I. 214.12 (for taking forbidden food).
Airāvata	d.	I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).
Ailavila	m.	I. 138.34 (s. r) (son of Daśaratha and father of Viśvasaha).
Ailavilā	w.	I. 138.10 (s. r.) (daughter of Budha).
Aiṣika (name of a weapon)		I. 145.36 (with which Arjuna kills Aśvatthāmā).
Oṁkāra		I. 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

Auttama Manu m. I. 87.9 (sons of).

Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).

Aurdhvadehika (obsequies) II. 3.8-9 (for those without any relation); 4.8 (to be performed even if bereft of a son, by one who wants salvation); 4.52 (everything concerning which have been told so far); 18 4-10 (all concerning aurdhvadehika is questioned); 19.1 (answered 3.2 (people desirous of mokṣa to perform themselves).

Kaṁsa m. I. 15 80 (Viṣṇu addressed as killer of); 15 132 (Viṣṇu addressed as killer of); 139.48 (son of Ugrasena); 139.58 (l.r.) (killed the 6 sons of Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18 (Kṛṣṇa killer of Kaṁsa, as his youthful sport, is requested to protect).

Kakutstha m. I. 138.18 (s.r.) (son of Purañjaya).

Kakudmān mt. I. 56.6.

Kakudminī w. I. 139 61 (l.r.) (wife of Pradyumna).

Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).

Kacchanīra m. I 58.8 (resides with Mādhava).

Kacchapa 217.15 (one who troubles his father is born as). II. 34.23 (the abuser of a brahmin is born as a Kacchapī).

Kaṭaka (a place) I. 81.9 (one of the tīrthas).

Kaṭāha I. 55.4 (one of the dvīpas).

Kaṇva m. I. 140.9 (l r.) (son of Ajamīḍa).

Kadamba (tree) I. 205.48 (the stick of which is to be used for dantadhāvana).

Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in marriage to Kaśyapa).

Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);

Kanakhala (place) I. 81.28; 84.9 (at Gayā).

Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidyā).

Kapardi d. I. 6.36 (one of the 11 Rudras).

Kapālamocana (a place) I. 52.7.

Kapālini	d.w.	I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).
Kapālī	d.	I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).
Kapila	d.	I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṁkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of); 45.17 (was produced as Tribinduka); 194.11 (the Sāṁkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215.19 (one of the Upapurāṇas).
Kapilāśva	m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
Kapilocana		I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).
Kapota (dove)		I. 217.27 (one who stealthily takes away wood shall become).
Kamaṇḍalu (vessel)		II. 21.10 (merits of giving as dāna).
Kampilla	m.	I. 140.19 (one of the 5 sons of Mukula).
Kambala		I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).
Kambala-barhiṣa	m.	I. 139.43 (l. r.) (son of Bhajamāna).
Kambu		I. 69.4 (merits of mauktikas obtained from).
Karañja (ka) (tree)		I. 205.48 (one of the trees, the stick of which is to be used in *dantadhāvana*).
Karandhama	m.	I. 138.7 (s. r.) (son of Vibhūti);
	m.	139.63 (l. r.) (son of Bhānu).
Karambhi	m.	I. 139.33 (l. r.) (son of Śakuni).
Karavīra		I. 72.14 (a spurious Indranīla resembling); 72.16.
Karavīra (ka)		I. 205.48 the stick of which is to be used for dantadhāvana.
Karālī		I. 201.2(horse having the defect of, to be rejected).
Karūṣa	m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.4 (the kṣatriyas called Kārūṣāḥ who sprang from).

Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).

Karkoṭa(ka) I.6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129.24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-śukla pañcamī) (resides in Varuṇa-maṇḍala).

Karṇa m. I. 139.53 (l. r.) (son of Kuntī); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat);
m. I. 139.74 (l. r.) (son of Adhiratha).

Karṇānta m. I. 87.5 (one of the sons of Svārociṣa Manu).

Karttā d. I. 89.44 (one of the 6 other clans of manes).

Kardama s. I. 5.21 (to whom Devahūti was given in marriage).

Karma (action) I.213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 (⁰yoga) (causes disease, death etc.).

Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).

Karmaniṣṭhāḥ d. I.87.58 (one of the 5 clans of gods at the time of Bhautya Manu).

Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.

Kalanā d. I. 198.8 (attendant of Jvālāmukhī).

Kalasa I. 47.25 (a Kailāsa type of temple).

Kali I. 199.8 (⁰duḥkha indication of); 199.32 (indication of ⁰duḥkha removed);
222.20 (has no effect on those in whose heart resides Keśava).

Kalikā d. I. 46.12 (one of the gods, rule as Vāstu).

Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).

Kalamāṣapāda k.m. I. 138.33 (s. r.) (son of Sudāsa and Damayantī).

Kalki	I. 1.33 (an avatāra of Viṣṇu as Viṣṇuyaśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmaṣa).
Kalpa (period)	I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).
Kalya d.	I. 89 44 (one of the 6 other clans of manes).
Kalyatarāśraya d.	I. 89.44 (one of the 6 other clans of manes).
Kalyatahetu d.	I. 89.44 (one of the 6 other clans of manes).
Kalyada d.	I. 89.44 (one of the 6 other clans of manes).
Kalyāṇa d.	I. 89.44 (one of the 6 other clans of manes).
Kavi	I. 229.11 (one who knows that the spirit is the master of the body).
Kavyavāha (agni)	I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).
Kaśerumān	I. 55.4 (one of the dvīpas).
Kaśyapa s.	I. 1.11 (narration of G. P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,,); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).
Kahlāra	I. 71.7 (marakatas resembling the colour of ⁰ara deemed good).
Kāṁsya	I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214.26 (polluted gets pure by bhasma).
Kāka (crow)	I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).
Kāñcana k.m.	I. 139.3 (l. r.) (son of Bhīma).
Kāñcī (place)	II. 28.3 (mokṣadāyikā) 81.8.
Kāṇvāyana	I. 140.9 (class of brahmins who sprang from Kaṇva).
Kātyāyana s.	I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).
Katyāyanī w.	I. 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura);

Kādravehāḥ I. 6.54 (a class of serpents).

Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.

Kāpotaromaka k.m. I. 139.44 (l. r.) (son of Dhṛṣṭa).

Kāma (ºdeva) m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati); 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrayodaśī) 37.18 (Hari considered as); 197.46 (oneself to be thought of always as ºrūpa); 198.6 (Tripurā gets pleased by the worship of).
d. 6.64 (one of the 49 Marut devatas);

Kāmagama (capable of moving as they wished) I. 87.44 (the birds at the time of 11th Manu (Rudra),were).

Kāmatīrtha I. 81.9.

Kāmadhenu (divine cow) I. 82.10 (the creation of).

Kāmara (a place) I. 81.9.

Kāmarūpa (a place) I. 81.15 (where Kāmākhyā remains established).

Kāmī d. I. 40.7 (saluted in Māheśvarīpūjā).

Kāmākhyā d. I. 81.15 (at Kāmarūpa).

Kārtavīrya d. I. 15.139 (Viṣṇu addressed as).
m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).

Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikās, and Agniputra); 86.20 (by the worship of whom, one gets Brahmaloka); 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣthī);
(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravardhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).

Kārpāsa (cotton) I. 217.28 (one becomes a krauñca by removing stealthily).

Kāla	m.	I. 6.30 (son of Dhruva).
	d.	I. 52.16 (attribute of Yama); 194.29 (saluted).
Kalakañjāḥ	m.	I. 6.47 (one of the sons of Mārīci).
Kālaka	m.	I. 6.46 (one of the sons of Vaiśvānara).
Kālakākṣa	m.	I. 87.37 (enemy of devas); (killed by Padmanābha).
Kālañja	k.m.	I. 139.66 (l.r.) (son of Hiraṇyākṣa); 96.49.
Kālañjaya	k.m.	I. 139.66 (l.r.) (son of Svabhānara).
Kālañjara (a place)		I. 81.18.
Kālanābha	m.	I. 6.42 (one of the sons of Hiraṇyākśa); 6.49 (demon born in the family of Prahlāda).
Kālanemi	d.	I. 15.140 (Viṣṇu considered as).
Kālapāśa		(noose of Yama); II. 23.30 (has the abode on the west of Citragupta's).
Kālapuruṣa		I. 194.29 (saluted).
Kālavatī		I. 19.8 (the kulika kāla which is).
Kālaśāka		I. 89.33 (cooked pot herbs offered by ṛṣis to manes).
Kālā	w.	I. 6.25 (one of the wives of Kāśyapa).
Kālikā		215.20 (the 12th Upapurāṇa).
Kāliṅga		I. 68.17 (vajras at); 68.18 (quality of vajras at).
Kālī (Kālikā)	d.	I. 38.2 (propitiated in Durgāpūjā); 40.5 (saluted); 40.6 (saluted); 70.24; 129.9 (worshipped from Mārgatṛtīya); 133.16 (offering young buffalo to); 134.4 (saluted in Mahānavamīvrata); 198.10 (worshipped).
Kālīya		I. 129.23 (one of the serpants saluted in Daṣṭoddharaṇapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika); 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-śuklapañcamī); 144.3 (whose pride was destroyed by Kṛṣṇa).
Kāleśvara		I. 83.5 (by worshipping whom one gets cleared of his debts to manes); 86.32 (by worshipping whom one conqures time.
Kāvera		I. 179.1 (a place) (where medas of the demon Bala) was spread.
Kāverī		I. 55.7; 55.9; 81.11; 81.16.

Kāśa	k. m.	I. 139.8 (l.r.) (one of the 3 sons of Suhotra).
Kāśa	mt.	I. 56.10 (holy).
Kāśirāja	k.m.	145.6 (whose daughter was given to Vicitravīrya).
Kāśī (a place)		I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).
Kāśya	k m.	I 139.8 (l.r.) (one of the 3 sons of Suhotra).
Kāśyapa	s.	I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).
Kiṁśuka (tree)		I. 70.7 (padmarāgas resembling flowers of).
Kinnara	m.	I. 141.6 (son of Sunakṣatra).
Kimpuruṣa	m.	I.54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
	mt.	55.2. (one of the mountains on the south of Meru).
Kiṣkindhā		I. 143.25 (where Rāma killed Vālin).
Kīkaṭa		I. 1. 32 (birth of Buddha, Jinasuta will be born at); 82 5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).
Kīta (°ka) (worm)		I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).
Kīrti	w.	I. 5 24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña; of Ruci; married by Dākṣāyaṇa, Dharma);
	m.	5.30 (one of the 3 sons of Dharma).
Kīrtimatī	w.	I. 143.7 (daughter of Kuśadhvaja); (married by Śatrughna).
Kīrtimān	k.m.	I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).
Kukura	k.m.	I. 139.43 (l.r.) (son of Bhajamāna).
Kuja (planet Mars)		I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraproṣṭapadī; 60.4 (whose daśā period gives sorrow); 61.14

		(good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).
Kuṭhāra (an axe)		I. 228.3 (compared with good thoughts).
Kuḍava	m.	I. 141.8 (son of Samitra); II. 22.50 (a measure of weight); I. 171. 43; 202.73; 202.74.
Kutsa	d.	I. 15.72 (name of Viṣṇu).
Kunti	k.m.	I. 139.20 (l.r.) (son of Dharmanetra);
	k.m.	139.31 (son of Caidya); 139.52 (^{0}rāja, to whom Pṛthu daughter of Śūra was given as daughter);
	w.	139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pāṇḍu and); See also Pṛthā
Kubera	d.	I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).
Kubjāmraka (a place)		I. 81. 10.
Kubjikā	d.	I.26.3 (worship of).
Kumāra	d.	I.5.34 (son of Śaṁbhu (Śiva) and Gaurī); 6.33 (son of Agni, born in the reeds and called Kārttikeya being nourished by Kṛttikās); 83.67 the doer of śrāddha at Kumārdhāra reaches); 196.9 (requested to protect);
	m.	56.14 (one of the sons of the king of Śākadvīpa); 83.67 (^{0}dhārā, at Gayā (?), where if śrāddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa utterred by).
Kumārī	w.	I. 48.40; 56.15 (daughter of King of Śākadvīpa); I. 178.18 (Upāya for vaśīkaraṇa of); 198.3 (Kaumārī, saluted in Tripurapiya).
Kumuda	mt.	I. 56.6.
Kumudvatī	r.	I. 56.13.
Kumbha	m.	I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

Kumbhīpāka (a hell)		I. 85.11 (for those who were dead in; piṇḍa offered at Gayā).
Kuru	m.	I. 54.11 (one of the 9 sons of Agndīhra, king of Jambudvīpa);
	mt.	55.3 (part of Saṁvaraṇa) (3 branches of);
	m.	145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained).
Kurukṣetra (a place)		I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (except at 4 places like this, at other tīrthas one has to observe muṇḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).
Kuruvaṅśa	k.m.	I. 139.34 (l.r.) (som of Madhu).
Kulajit	k.m.	I. 138.52 (s. r.) (son of Anañjana).
Kulāmṛta (stotra)		I.224.1 (uttered by Hara to Nārada); 224.23 (merits of reading or hearing the stotra).
Kuli	k.m.	I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).
Kulika (planet)		I. 19.7; 19.8 (holds sway during day with Rāhu); 197.13 (assigned to Āgneya in the Gāruḍividyā).
Kuvalāśvaka	k.m	I.138.20 (s. r.) (son of Bṛhadāśva).
Kuśa	k.m.	I.138 37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);
	k.m.	139.4 (l. r.) son of Balākāśva); 139.5 (4 sons of).
Kuśadvīpa		I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).
Kuśadhvaja	m.	I. 138.50 (s. r.) brother of Sīradhvaja); 143.7 (whose daughters Bharata and śatrughna married).
Kuśanābha	k.m.	I.139.5 (l. r.) (one of the 4 sons of Kuśa).
Kuśala	m.	I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).
Kuśāgra	m.	I. 140.27 (l. r.) (son of Bṛhadratha).

Kuśāvartta (a place)		I. 81.28 (by bathing there one gets rid of the birth cycle).
Kuśāśva	m.	I. 139.5 (l.r.) (one of the 4 sons of Kuśa).
Kuśeśaya	mt.	I. 56.9.
Kusīda (usury)		I. 205.91 (thriving by which is permitted at the time of distress); 205.93-94 (its advantage over kṛṣi); 205.95 (the sin by profiting out of which, is got rid of by worship of manes etc.).
Kusumoda	m.	I. 56.14 (one of the 7 sons of king of Śākadvīpa).
Kuhū	w.	I. 5.11 (one of the daughters of Smṛti and Angiras).
Kūpya		I. 69.34 (a measure of weight).
Kūrma (tortoise)		I. 86.10 (one of the avatāras). 87.16 (taking which form, Hari killed the asura Bhīmaratha); 142.3 (carried the mount Mandara); 194.13 (requested to protect); 196.9 (requested to protect); II. 22.40 (one of the 10 vāyus).
Kṛkalāsa chamelion		II. 34.19 (one who approaches guru's wife shall become).
Kṛcchra (an atonement)		I. 214.8 (°ardha, shall make one pure who has taken food at a house where a Caṇḍāla has dwelt); 14.11 (°pāda is enjoined for those who take food there); 214.17 (°pāda makes pure the vessel polluted by madya etc. 214.19 (to be performed thrice).
Kṛta	m.	I. 87.14 (son of Manu);
	k.m.	139.15 (l. r.) (son of Vijaya);
	k.m.	140.15 (l. r.) (son of Sannati).
Kṛtaka		I. 140.26 (l. r.) (son of Cyavana).
Kṛta-karmā	k m.	I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
Kṛtajit	m.	I. 141.7 (son of Suparṇa).
Kṛtañjaya	m.	I. 141.7 (son of Bṛhadbhrāja).
Kṛtabandhu	m.	I. 87.14 (son of Manu).
Kṛtayuga		I. 215.5 (dharma has Satya etc. as four feet); 215.6 (people live for 400 years in); 215.7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

		of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).
Kṛta-varmā	k.m.	I. 139.50 (l. r.) (son of Hṛdika).
Kṛtavīrya	k.m.	I. 139.22 (l. r.) one of the 4 sons of Dhanaka).
Kṛtāgni	k.m.	I. 139.22 (l. r) (one of the 4 sons of Dhanaka).
Kṛti	m.	I. 87 21 (one of the sons of Cākṣuṣa Manu);
	m.	87 31 (one of the sons of Sāvarṇi Manu);
	k.m.	138.57 (son of Bahulāśva).
Kṛtiratha	k.m.	I. 138.47 (s.r.) (son of Pratīndhaka).
Kṛtirāta	k.m.	I. 138.48 (s r.) (son of Mahadhṛtiḥ).
Kṛteyuka	k.m.	I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).
Kṛtoga	k.m.	I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).
Kṛttikā	d.	I. 6.33 (whose apatya Kumāra is called Kārtikeya); 59.2 (star of Agni); 59.16 (is called Adhovaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).
Kṛpa	s.	I. 87.32 (at the time of Sāvarṇi Manu);
	k.m.	140.21 (l. r.) (son of Satyadhṛti and Ūrvaśī).
Kṛpī	k.m.	I. 140.21 (l. r.) (daughter of Satyadhṛti and Ūrvaśī) (married by Droṇa).
Kṛmi(ī)		I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇī shall become); 217.24 (one who Kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).
Kṛśāśva	s.	I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asiknī); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

Kṛṣi (agriculture)		I. 205.91 (as a living permitted at the time of distress).
Kṛṣṇa	d.	I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra); 15.112 (name of Viṣṇu); 28.13 (worshipped in Gopālapūjā); 86.11 (one of the avatāras); 131.19 (saluted); 136.6 (saluted); 139.59 (8th son of Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000 wives); 139.60 (had many sons by his 8 wives); 139.61 (3 sons who were important among his sons); 144.1 (Harivaṁśa is said to expound the māhātmya of); 144.2 (killed Pūtanā); 144.7 (had 60,000 wives, many sons and grandsons); 145.1 (his fight for the cause of Pāṇḍavas); 194.4 (requested to protect); 194.18 (his bālabhāva is requested to protect); 194.29 (saluted); 222.53 (his prabhāva); II. 1.11 (as an interlocutor);
	m.	141.1 (son of Adhisomaka). śālagrāma 45.13 (saluted); 45.19 (varttulāvarta) 45.23 (quality of); 84.36 (one of the puruṣas who were seen by Viśāla); 84.11.
Kṛṣṇajihvā		I. 201.1 (a horse of the type to be rejected).
Kṛṣṇala (a weight)		I. 73.18 (5 times equal to māṣaka).
Kṛṣṇarūpa		I. 194.29 (saluted in vaiṣṇavakavaca).
Kṛṣṇarūpā		I. 48.13 (devatā worshipped in the south in devatāpratiṣṭhā).
Kṛṣṇavarṇā	r.	I. 55.8.
Kṛṣnā		I. 81.21 (one of the tīrthas).
Kṛṣṇāṣṭamī	r.	I. 131.3 (Rohiṇyaṣṭamī) (to be observed for Hari at midnight).
Ketu	d.	I. 7.3 (saluted); 15.40 (Viṣṇu as pati of); 15.146 (Vṣiṇu as controller of); 16.16 (saluted); 17.6 to be worshipped); 23.11 (worshipped); 39.13 (of Dhūmavarṇa to be worshipped); 39.14 (saluted) 58.29 (the horses of his chariot are 8 in no.); *Śukra* and *Guru* are good in 5 with *Candra* and); 61.15 (all planets are good in 11).

Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).

Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);

mt. I. 55.2 (one of the mountains on the west).

Ketumālā r. I. 55.8

Ketuśṛṅga m. I. 87.18 (son of Raivata Manu).

Kedāra (a place) I. 81.6; 83.5 on the way to Gayā, by worshipping the deity there one clears his dues to pitṛs); 86.32 (by worshipping whom one is happy at Śivaloka).

Kerala I.80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).

Kevala k. m. I. 138.9 (s. r.) son of Nara).

Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcana); 43.26 (pūjana in the morning after upavāsa the previous night in the rite called pavitrārohaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 (Jyotiścakra uttered by); 81.3 (Viśveśa at Vārāṇasī is); 131.11 (uttered with other names in Rohiṇyaṣṭamī); 136.7 (saluted in Śravaṇadvādaśī); 137.6 (to be worshipped in Mārgaśīrṣa); 142 3 (brought the Vedas and protected the Manus etc.,); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222.26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of).

Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).

Keśī m. I. 15.80 (Viṣṇu as killer of); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of).

Kaikaya k.m. I.139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).

Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

Kaiṭabha	m.	I. 194.12 (Viṣṇu as killer of)
Kailāsa (place) (a type of temple)		I 2.10 (where Rudra was seen by Brahma, Brahma, meditating on Viṣṇu); 47.19 (one of the 5 classes of temples); 47.20 (vṛtta); 47.25 (the types of temples belonging to the class of).
Kaiśi	w.	I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).
Kokanada (red lotus)		I. 70.11 (Padmarāgas resembling the colour of).
Kokila (cuckoo)		I. 70.11 (Padmarāgas shining like the eyes of); 72.4 („ like the neck of); 217.19 (if one goes to brother's wife he shall be born as).
Koṭitīrtha (a place)		I. 83.23 (at Gayā); 83.55 (a visitor obtains permanent position at Viṣṇuloka).
Koṭīśvara	d.	I. 83.13 (at Gayā, by whose darśana, debts are cleared).
Koṇagiri (a place)		I. 81.26
Kośī		I. 83.65 (Mahakauśī, the residence at which place gets the merit of doing aśvamedha).
Koṣakāra (a treasurer)		I. 224.9
Kaubera gem		I. 69.23 (one of the 8 types of Muktāphalas)
Kaumārī	d. w	I. 24.6 (worshipped in Tripurādipūjā); 38.5 (requested to appear in Durgāpūjā); 59.13 (resides in Nairṛti on Dvādaśī and Caturthī); 134.3 (saluted in Mahānavamīvrata); 198.3 (assigned to east in Tripurāpūjā); 198.9 (saluted).
Kaumodakī		I. 196.13 (requested to destroy enemies and demons).
Kauruṇḍaka		I. 74.2 (a type of Puṣparāga and its description).
Kauśalyā (gem)	w.	I. 143.3 (wife of Daśaratha) (gave birth to Rāma).
Kauśika	m.	I. 132.9 (son of Vīra, a brahmin of Pāṭaliputra); 132.10 (took Dhanapāla the bull to river Gaṅgā); 132.17 (gained and ruled the kingdom at Ayodhyā) (Budhāṣṭamīvrata);
	k.m.	139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30 (Ṛci, son of).
	m.	142.19 (a Brahmin leper who lived at Pratiṣṭhāna); 142.20 (whom his wife worshipped

		as deity and treated him as her lord); 142.21 (at his desire, was taken to a veśīgṛha on his wife's shoulders); 142.22 (in which process he made Māṇḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).
Kaustubha gem		I. 70.29 (is not to be worn even if a different species of gem is attached to it).
Kratu	s.	I. 5.3 (creation of); 5.14 (his wife Sumati and Bālakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskaramaṇḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī).
Kratha	k.m.	I. 139.29 (l.r.) (son of Vidarbha),
Kravyāda demon		I. 44 (creation of).
Kriyā	w.	I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Daṇḍa, Laya, Vinaya her sons).
Krodhā	w.	I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).
Kroṣṭumanā	k. m.	I. 139.19 (l r) one of the 3 sons of Yadu).
Krauñca	mt. r.	I.56.6; 56.12; 56.12 83.43 (°pāda, a place at Gayā where the doer of śrāddha conveys his pitṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (°pāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).
Krauñcuki	m.	I. 88.1 (to whom Markaṇḍeya narrated the pitṛstotra); 88.28 (to whom Mārkaṇḍeya narrated the story of Ruci). 89.1
Kledinī	d.	I. 198.1 (saluted in Tripurāpūjā).
Kṣatradharmā	km.	I. 139.17 (l.r.) (son of Saṅkṛti).

Kṣatra-vṛddha	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra).
Kṣatriya		I. 68.22 (quality of vajra reccomended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣīrī	(a tree)	I. 205. 49 stick to be used in dantadhāvana).
Kṣīroda (milky occan)		I 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Sūryapūjā); 86.24 (at Gayā, if worshipped well gets Brahmaloka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s r.) (son of Sṛñjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlocutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6.25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khaḍga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose fiesh is offered to manes).

Khadira		I. 205.48 (tree, stick of which can be used for dantadhāvana).
Khanitra	k. m.	I. 138.6 (s. r.) (son of Vatsaprīti).
Khanīnetra	k. m.	I. 138.7 (s. r.) (son of Viviṁśa).
Khara	m.	I. 15.91 (Viṣṇu as killer of); 142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpaṇakhā; (camel), 217.23 (one who kills kṛmi etc, a man without weapon shall become).
Khasṛma	m.	I. 6.49 (one of the daityas born in the family of Prahlāda).
Khecara		II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w.	I. 5.7 (daughter of Dakṣa, given to Bhṛgu);
	r.	56.13 (one of the mountain streems).
Gaṅgā	r.	I. 23.14 (assigned place in Śivārcana); 23.27 (to be worshipped in Śivapūjā); 28.1 (assigned a place at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcanā); 31.14 (saluted in Viṣṇvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Māheśvarīpūjā); 60.7 (one of the tīrthas which are 'pāpaharas' and 'muktipradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tīrthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138.30 (ref. to be brought to earth by Bhagīratha); 145.3 (Bhīṣma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contempalting on Hari).
Gaja (elephant)		I. 224.9 (men immersed in samsāra compared to vana⁰)

Gajāsya (Vināyaka)	d.	I. 45.33 (propitiated well in the prāsāda)
Gaṇa	k. m.	I. 138.41 (s. r.) (son of Vajranābha); 24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva°); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).
Gaṇapati (Vināyaka)	d.	I. 1.2 (saluted in the invocatory verse); I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15;129.18 (to be worshipped in Mārgaśīrṣa and Monday Śuklacaturthī with khaṇḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhādrapada, Aṣṭamī); 185 1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).
Gaṇḍakī (Place)		I. 81.21
Gadā (a type of temple)		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Gadādevī		I. 194.7 (requested to protect in the south).
Gadādhara	d.	I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūjā); 40.1 (as an interlocuter); 45.2 (atrribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śālagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śilā); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśiras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

		(effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmaloka by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).
Gadāloka (place)		I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family).
Gandharva	d.	I. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).
Gandharvanagara		I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).
Gahasti	w.	I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).
Gabhīra	m.	I. 87.56 (son of Bhautya Manu).
Gaya	m.	I. 54.15 (son of Nakta);
	k. m.	138.3 (s. r.) (son of Sudyumna).
Gayā		I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1(°māhātmya); 82.6(Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakrośa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmaloka); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kīkaṭa); 83.2 (extent of the Muṇḍapṛṣṭhaat); 83.3 (extent) (°śira extent one kros'a); (a visit itself to, shall clear the debt to pitṛs): 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśira the most sacred at); 83.23 (merits of Śrāddha at Gayāloka); 83.35 (there is no place where

there is no tīrtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs. etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84. 3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (muṇḍana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śīrṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśiras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayā-śīrṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛsot-sarga must be done); 84.32 (°sīrṣa a pretaş request to a 'vaṇik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 ("); 85.23 (things deep rooted at Gayā) (°śira); 86.1 (3 forms of pretaśilās at); 86.8 (Gadādhara by the conquest of

		the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tīrthas); 143.48 (the piṇḍa offered by Rāma at ^{o}śiras): 205.115 (the sacredness of the water obtained at).
Gayāsura	m.	I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).
Gariṣṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Garuḍa or		I. 6.53 (one of the sons of Vinatā).
Gāruḍa		1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to): 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by): 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlcutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇupūjā); 194.9 (requested to protect always); 196.14 ("); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

		actions); 197.55 (his narration to Kaśyapa mentioned); II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
purāṇa		I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
Garuḍadhvaja	d.	I. 131.11 (an attribute of Viṣṇu). II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
Gardabha (ass)		217.14 (one who has gone to Gurupatnī or has taken his wealth or insulted friends shall be born as)
Gardha	m.	I. 140.6 (son of Saṅkṛti).
Garbha		I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the pīṭha); 47.30 (°graha erected in front of the door).
Gavākṣaka (a round hole)		I. 47.31 (size of).
Gāḥ	d.	I. 6.56 (generated Surabhi and Mahiṣa).
Gāṇḍīva	bow	I.145.16 (got by Arjuna from Agni).
Gādhi	k. m.	I. 139.5 (l. r) (son of Kuśāśva).
Gāndinī	w.	I. 139.41 (wife of Svaphalka (l. r.), gave birth to Akrūra).
Gāndhāra	k. m.	I. 139.64 (l. r.) (son of Áraddha).
Gāndhārī	w.	I. 140.37 (with Dhṛtərāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī). II, 22.39 (one of the 10 nāḍīs).
Gāyatrī		I. 35.1 (chandas etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadī and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

205.72 (who remains in regions of Sun and Brahmā is invokod and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times).

Gāruḍīvidyā — I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison)

Gārhapatyāgni (household fire) — I. 205.66 (Brahman is called).

Gārhasthya (life of an householder) — I. 205 24 (description of).

Gālava s — I. 87.23 (at the time of Sāvarṇi Manu).

Gitā — I. 229.1-30 (the essence of Bhagavad gītā).

Guru (planet Jupiter) — I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59 27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Punarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers *sukha*, *dharma* and *rājya*); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pañcasvaraśāstra); 67.3 auspiciousness of the presence in left nāḍī); II. 34.8 (is the ruler of those who are knowers of self);
See also Jīva, Jña

Guvāvṛkṣa — I. 47.25 (a Kailāsa type of temple).

Gṛtsamada m. — I. 139.8 (I. r.) (one of the 3 sons of Suhotra).

Gṛdhrāḥ eagles — I. 6.51 (who came of Gṛdhrī);
77.4 (pulakas resembling the faces of) (to be rejected);

		83.12 (whoever sees Gṛdhreśvara at Gayā shall get release from bondage); 83.26 (one who does śrāddha at Gṛddhreśvara shall be free of debts to pitṛs); 83.49 (the śrāddha done at Gṛdhrakūṭaguhā is one of the 7 which has immense benefit).
Gṛdhrikā	w.	I. 6.50 (one of the daughters of Tāmrā).
Gṛdhrī	w.	I 6.51 (produced Gṛdhrās).
Gokarṇa	(a place)	I. 81.18
Godāna	(gift of cow)	II. 21.1 (at the end of one's life) (its benefit).
Godāvarī	r	I. 55.8 (flowing in central region); 81.17 (one of the tīrthas); 81.26 (branching into seven distributaries).
Gopati	d.	I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs).
Gopāla	d.	I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).
Gomaka	d.	I. 83.16 (by propitiating whom at Gayā, one gets freed from debts to pitṛs); 83.23 (merits of doing śrāddha at).
Gomatī	r.	I. 55.7 (flowing in the central region); 81.7 (a tīrtha).
Gomeda	mt.	I. 56.3
Gomedaka	gem.	I. 68.44 (immitation diamonds made out of).
Govardhana	mt.	I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tīrthas).
Govinda	d.	I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayana-mantra for); 131.12 (saluted in); 136.10 (saluted in śravaṇadvādaśī); 137.12 (to be saluted in āṣāḍha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presenee in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśupāla, son of Damaghoṣa had enlightene-

		ment); II. 4.51 (no fear for one who worships).
Gauḍī		I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gāyatrī 500 times).
Gautama	s.	I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayuji); 87.27; 93.6 (one of the 14 lawgivers).
Gaurī	d. w.	I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.2 (to be worshipped in order commencing from tṛtīyā in Mārgaśira month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Hari); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129 9 (to be propitiated in order starting from Mārga tṛtīyā); 131.1 (propitiated along with Śiva in Śuklāṣṭamī in Bhādrapada); 178.19 (requested to give welfare and progeny); 197.55 (as interlocutor).
	r.	56.13 (a mountain stream).
Grāha	m.	I. 87.56 (son of Bhautya Manu).
Ghaṭīyantra		I. 217.11 (the birth and death in the cycle of *saṁsāra* is compared to).
Ghaṭotkaca	m.	I. 140.40 (l. r.) (son of Hiḍimbā).
Ghṛtācī (an apsaras)	d.	I. 58.13 (one of those who reside in Ravi in Asvayuja).
Ghoṣa	m.	I. 6 27 (son of Lambā).
Cakora (a bird)		I. 70.11(padmarāgas shining like the eyes of).
Cakra		47.27 (a Trip (v) iṣṭapa type of temple).
Cakradhara	d.	I. 226.41 (stotra on).
Cañcu	m.	I. 138.27 (s. r.) (son of Harita).
Caṇḍa (ºrūpa)	d.	I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
Caṇḍanāyikā	d. w.	I. 133.12 (propitiated in Mahānavamīvrata).

Caṇḍavatī	d. w.	I. 133.12 ('').
Caṇḍā	d. w.	I. 133.12 ('').
Caṇḍāla or Cāṇḍāla	(an outcaste)	I. 70.30; 214.10 (if water is drunk from him, Sāntapana to be performed); 214.12 (Aindana, to be performed if food is taken of); 214.13 (if fruit is taken of the same tree, from which a Cāṇḍāla has eaten the pollution is over by overnight); 214.15 (prāyaścitta for 3 nights for taking food cooked by); II. 34.23 devalaka obtains the form of).
Caṇḍī	d. w.	I. 27.1 (propitiated for removal of poison).
Caṇḍikā	d. w.	I. 18.18 (propitiated in Mṛtyuñjayārcana); 24.3 (Durgā propitiated in Tripurādipūjā); 24.6 (''); 45.32 (propitiated); 133.17 (to be propitiated); 134.3 (''); 198.3(worshipped); 198.5 (saluted).
Caṇḍogra	d.	I. 133.12 (propitiated in Mahānavamīvrata).
Caturaṅga	m.	I. 139.71 (l. r.) (son of Romapāda).
Caturjyoti	d.	I. 6.51 (on of the 49 Marut devatas).
Caturdaśyaṣṭamīvrāta	vr.	I. 137.2 (the worship of Śiva on).
Caturbāhu (bhuja) (four armed)	d.	I. 12.14 (assigned cakra in Cakrapūjā); 131.13 (Kṛṣṇa addressed as).
Caturmukha (Brahman) (four faced)	d.	I. 4. 9 (In this form He was always of the natur of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I. 215.4 (a thousand of which constitute a a Kalpa); 216.13 (after 1000 such cycles the *naimittika* dissolution of the universe takes place and there is no rain for 100 years).
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of).
Candra (planet)		I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is Viṣṇu); 11.41 (conch resembles full moon); 13.7 (invoked in Vaiṣṇavapañjara);

		15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of starts in Viṣṇupūjā); 19.11; 42.6 (is Oṅkāra); 43.6 (at the time of the eclipes of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛtīyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravaṇa causes amṛtayoga); 61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohiṇī). 139-140 (decription of the race of).
Candraka	k. m.	I. 138.11 (s. r.) (son of Hemacandra).
Candraketu	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
Candrabhāgā	r.	I. 55.8 (flowing in the central region); 66.7; 81.11.
Candraśālā		I. 47.39 (built in temples).
Candrā	r.	I. 56.7 (one of the 7 which wash sin).
Candrāśva	k. m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
Campa	k. m.	I. 139.71 (l. r.) (son of Pṛthulākṣata).
Campakavana	f.	I. 83.42 (at Gayā where Pāṇḍuśilā is situated).
Carakī	d.	I. 46.21 (placed outside its vāstupūjā).
Carma	skin	I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

Calā	d.	I. 5.28 (born of Dhṛti and Dharma Dākṣāyaṇa).
Cākṣuṣāḥ	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cāṇūra		I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 194.18 (the killing of, a sportive Bālabhāva is requested to protect).
Cātaka	(bird)	I. 217.31 (stealthy remover of water shall become); II. 34.18 (,,).
Cāturmāsya	vr.	I. 121.1 (to be observed in Ekādaśī or Paurṇamāsyā in the month of Āṣāḍha).
Cāndrāyaṇa	vr.	I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
Cāmuṇḍā	d. w.	I. 24.6 (worshipped in Tripurādipūjā); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā); 198.9 (worshipped in Tripurāpūjā).
Cāru	k. m.	I. 139.62 (1. r.) (son of Pratibāhu).
Cārudeṣṇa	k. m.	I. 139.61 (1. r.) (one of the 3 sons of Kṛṣṇa).
Cāruhāsinī	w.	I. 139.60 (1. r.) (one of the 8 principal wives of Kṛṣṇa).
Citraka	k. m.	I. 139.41 (l. r.) (in the line of Anamitra).
Citrakūṭa	a place	I. 81.7; 142.12 (reference to Rāma reaching).
	mt.	143.11 (leaving Prayāga, Rāma reaching the hill of).
Citraketu	d.	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

Citragupta	d.	II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26(extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
Citraguptapura	a place	II. 9.2 (the extent of) (one who has made great *dānas* goes there unafflicted).
Citranagara	a place	II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
Citraratha	m.	I. 139.25 (son of Uśaṅku); 141.1 (son of Uṣṇa).
Citrasena	d.	I. 58.15 (one of those who are masters of Mārgaśīrṣa);
	m.	87.51 (one of the sons of Raucya Manu).
Citrā	(a star)	I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārṣvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 (”).
Citrāṅgada	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
	k. m.	I. 140.35 (l. r.) (son of Śantanu and Satyavatī) (killed by the Gandharva Citrāṅgada).
(a Gandharva)		I. 140.35.
Cīna	a country	I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
Cūḍāmaṇi	science of divination	I. 199.1 (for knowing the auguries).
Ceta	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitra	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitraka	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Caidya	k. m.	I. 139.30 (l. r.) (son of Ṛci).
Cyavana	k. m.	I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
	k. m.	I. 140.22 (l. r.) (son of Mitrāyu).

	k. m.	140.26 (l. r.) (son of Suhotra).
Chala	k. m.	I. 138.41 (s. r.) (son of Dala).
Chuchundari		I. 217.29 (one who steals *gandha* shall become).
Jagajjanilayādikṛt (cause of creation and dissolution of earth)	d.	I. 4.3 (attribute of Viṣṇu).
Jagat	Universe	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehīdeha and without a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Janghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (śikhara is twice); 47.16 (length of).
Jaṭāmaṇḍalamaṇḍita	d.	I. 2.13 (attribute of Viṣṇu).
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac mansion	I. 145.11 (episode in Bhārata).
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (l. r.) (son of Purañjaya). 140.1 (l. r.) (son of Puru). 140.30 (l. r.) (one of the sons of Somāpi). 140.40 (l. r.) (son of Parīkṣit).
Janārdana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated

		on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra fcr expounding Sūryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205 136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *lābha, jaya*); II. 4 38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)
Jantu	k. m.	I. 140.23 (l. r.) (son of Somaka).
	(creatures)	II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).
Japa	(muttering)	I. 218.37 (the glory of Lord, the merits of); 227.18 (one of the prasādhakas of yoga).
Jamadagni (Jāma⁰)	s.	I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of Ṛcīka); 142.8 (father of Paraśurāma).
Jambu	tree	I. 201.19 (the colour of a ripe fruit); 205.49 (one of the trees, the stick of which is to be used for dantadhāvana).
Jambuka	(bear)	II. 34.22 (one who has not paid a Dvija upon request shall be born as).
Jambudvīpa		I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons of Agnidhra, ruler of).

Jambūsara	a place	I. 81.12.
Jaya	d.	I. 46.8 (to be propitiated in Vāstupūjā); 87.3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu).
	k. m.	138.56 (s. r.) (son of Suśruta). 199.7 (indicated by Cūḍāmaṇi); 199.9 (indication by cūḍāmaṇi and getting). 199.11 („); 199.13 („); 199.28 („); 199.29 („); 200.7 (the wine must flow in the right if one wishes for).
Jayatsena	m.	I. 139.16 (son of Adīna).
Jayadratha	m.	I. 87.39 (one of the sons of Dharmaputra, the 10th Manu).
	k. m.	139.73 (l. r.) (son of Bṛhanmanā).
	m.	140.10 (son of Bṛhatkarma).
Jayadhvaja	k. m.	I. 139 23 (l. r.) (one of the 5 sons of Arjuna).
Jayanta	d.	I. 46.4 (to be invoked in Vāstupūjā); 46.12 (one of the three to be propitiated).
Jayantī	d.	I. 17.9 (to be propitiated in Sūryārcana); 134.4 (to be propitiated in Mahānavamī-vrata).
Jayasena	k. m.	I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā	w.	I. 6. 23 (one of the daughters of Dakṣa, given in marriage to Kṛśāśva); 17.9 (propitiated in Sūryārcana); 197.14 (assigned to parvasandhi); 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered).
Jayī	d.	I. 6.64 (one of the 49 Marut devatas).
Jarāsandha	m.	I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9 (one of the Bārhadrathas).
Jalada	m.	I. 56.14 (one of the sons of the ruler of Śākadvīpa).
aleyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Jahnu	k. m.	I. 139.3 (l. r.) (son of Suhotra);
	m.	140.25 (l. r.) (one of the sons of Kuru).
	m.	140.28 (l. r.) (son of Sudhanvā).

Jatakarma (rites after child birth) I. 214.19 (and other saṁskāras mode of their performance uttered by Vasiṣṭha).

Jātavedas (fire) I. 48.57;50.30 (a Brahmin has to offer to); 145.17 (appeased by Arjuna).

Jāti (caste) II. 2.6 (7 nos. of antyajāti); 2.7 (13 divisions).

Jātī a tree I. 205.48 (one of the trees the stick of which is used in dantadhāvana).

Jānakī w. I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāvaṇa); 143.27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).

Jānujaṅgha m. I. 87.13 (son of Tāmasa Manu).

Jāmadagniḥ (Paraśurāma) II. 8.39 (a comparison with his loss of valour at the sight of Rāma).

Jāmbavat m. I. 143.41 (one of the chieftain in Rāma's army).

Jāmbavatī w. I. 28.11 (one of the wives of Kṛṣṇa); 139.60(").

Jālandhara d. I 198.5 (to be propitiated in Vāyukoṇa).

Jiṣṇu d. I. 2.14 (attribute of Viṣṇu); 15.78 ("); 87.56 (one of the sons of Bhautya Manu).

Jīmūta mt. I. 56.5 (in the Śālmaladvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtained from).

Jīva soul I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmanifest Brahmā).

Jupiter 59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspicious in 3); 61.13 (auspicious in 5).

Jīvana life I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96-97; (the 10 means of).

Jṛmbhiṇī d. w. I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajña).
Jñānāmṛta	stotra	I. 224.5 (narrated by Maheśvara to Nārada).
Jyāmagha	d.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarṇi Manu).
Jvālāmukhī	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58.9 (resides in Bhānuratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvaṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I 7.6 (attribute of Viṣṇu).
Tattvadarśī	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s	I. 87.21 (at the time of Raivata Manu).
	s.	87.47 (at the time of Dakṣaputra Manu).
Tapodhṛti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta).
	m.	139.27 (son of Pṛthuśravas).
Tarasvī	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitṛyajña); 207.1 (its performance pleases devas and manes).
Tāḍakā	w.	I. 143.5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tāmra		I. 61.23 (one of the 8 types of Muktaphalas)
Tāmraparṇī	r.	I. 55.8 (flowing in the central region).
Tāmrā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Ṛtadhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari hy assuming the form of a Napuṁsaka).
Tārā	w.	I. 139.1 (wife of Bṛhaspati).
Tārkṣa	d.	I. 58.15 (one of deities controlling Mārgaśīrṣa).
Tārkṣya	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa. II. 2.1 (as an interlocutor); 4.41 ("); 5.2 (").
Tālajaṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhvaja).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahāmanā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadrā	d.	I. 81.8
Tumburu	r.	I. 58. 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from).
		139-44 (son ef Vioma).

Turaṣka		I. 171.4 (trees in Māṇikyagiri; mythological reference to Vāsuki dropping Balas biles at).
Turvasu	m.	I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā		I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra		I. 55.16 (country in the north west).
Tuṣṭi	w.	I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣāyaṇa); 206.36 (water to be offered to).
Tuṣṭida	d.	I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m.	I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire)	II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas		I. 197.38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiraṇyākṣa was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m.	87.56 (one of the sons of Bhautya Manu).
Taittiri	bird	II. 34.25 (one who takes away others property shall be born as).
Toya	water	I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m.	I. 138.26 (s. r.) (son of Tridhanvā).
Trayāruṇi	k. m.	I. 140.8 (l. r.) (son of Urukṣaya).
Trasadasyu	k. m.	I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikoṇa (triangular form)	d.	I. 47.28 (effect of building temple in).
Trijoti	d.	I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m.	I. 138.25 (s. r.) (son of Vasumanāḥ).
Tripura		I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d.	I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

Tripurāntaka (°kārī)	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṁhamūrti).
Tripuṣkara	place	II. 28.19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of śiva, interlocutor).
Trivikrama (Trai°)		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 („); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāsra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṇakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
Tvaritā	d.	129.21 (attribute of Vināyaka).
Tvaṣṭa	d. w.	I. 198.10 (attribute of Tripurā).
	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana);
		58.17 (one of those who reside in Bhāskara-maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Daṁśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Māriṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6.18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asiknī); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣiṇā	w.	I. 5.22 (daughter of Yajña).
Dakṣiṇāgni		I. 205.66 (Trilocana is); 205.148.
Daṇḍa	m.	I. 5.29 (born of Kriyā); 39.2
Daṇḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Daṇḍakāraṇya	f.	I. 142.12; 143.15.
Daṇḍapāṇi	m.	I. 141.4 (son of Ahīnara).
Datta, Dattātreya	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya); I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattoli	m.	I. 5.13 (son of Pulastya and Prīti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).

Dantavakra	k. m.	I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
Dantin		I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmaṇi).
Damaghoṣa	k. m.	I. 139.55 (l. r.) (married Śrutaśravā); (father of Śiśupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I. 135.5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhya) navamī	vr.	I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 ('').
Damayantī	w.	I. 138.33 (s. r.) (wife of Sudāsa).
Dambhoti	s.	I. 87.7 (at the time of Svārociṣa Manu).
Daridra	poor	I. 217.30 (one who stealthily removes flower shall become).
Darpa		I. 5.28 (born of Calā).
Darbhā	blade-grass	II. 19.17 (is born of Viṣṇu's Roma).
Dala	k. m.	I. 138.41 (s. r.) (son of Pāriyātra).
Daśagrīva	m.	I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m.	I. 138.34 (s. r.) (son of Mūlaka).
	k. m.	138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143.3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
Daśārha	k. m.	I. 139.31 (l. r.) (son of Nivṛti).
Daṣṭoddharaṇa-pañcamī	vr.	I. 129.23-28 (to be observed in Śrāvaṇa, Āśvina, Bhādra, Kārttika).
Dasra	k. m.	I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādrī).
Dākṣāyaṇa	d.	I. 5.24 (or Dharma, Prabhu, wives of).
Dāḍima (promogrande)		70.7 (padmarāgas resembling seeds of).

Dāna	gift	I. 51.9 (*bhūmidāna* as the higest); 205.78 (of a transcript of Itihāsapurāṇa is rewarded with merit twice that of Brahmadāna); 213.17 (the fruits of Bhū); 213.18 (Godāna as the best) ; (it protects the family); 213.19 (of food as superior); 213.20 (of Kanyā and other dānas are not in par with *annadāna*); 213.24 (one of the traditional dharmas); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of Godāna); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as dāna should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Pātheya dāna); (i.e. dāna of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of vṛṣayajña); 4.44 undiminishing result of Bhūridāna made at the time of tīrthayātrā, observance of vrata śrāddha); 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth); 8.16 (13 in no.); 8.27 (Varuṇa receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara); 20.1-24 (the supreme dāna which takes one from Yamaloka to Svarga); 21.2 (benefit of bhūmi°); 21.4 (benefits of dīpa°); 21,5 (Dīpa° to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha); 21.6-8 (to be given always for welfare); 31 3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa°); 35.22 (capable of making the giver cross Vaitariṇi); 35.23 (appropriate time for doing); 35.25 (description of).

Dāmodara	d.	I. 45.7 (saluted); 45.21 (,,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
Daśarathi (Rāma)	m.	I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
Dāha	cremation	II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrouding Citragupta).
Digambarāḥ	(a sect of Jainas)	II. 34.13 (and other men of bad conduct go to Naraka).
Digdaśamī	vr.	I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
Diti	w.	I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
	d.	46.7 (one of the 32 devas).
Ditija		I. 72.1 (the country called Indranīla, how it was formed at); 73.2 (Vaiḍūrya, its origin by the sound of).
Dilīpa	k. m.	I. 138.30 (s. r.) (son of Aṁśumān).
	k. m.	140.33 (l. r.) (son of Bhīmasena).
Diva	heaven	I. 217.5 (the doer of good goes to).
Divañjaya	m.	I. 6.3 (son of Udāradhī).
Divaspati	d.	I. 87.54 (Indra at the time of Raucya, the 13th Manu).
Divākara (sun)	d.	I. 36.8 (propitiated); 45.32 (has padmahasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativratā on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

		up at the end of 1000 Caturyuga cycles who drink all waters and dry up the 3 worlds).
Diviratha	k. m.	I. 139.70 (l. r.) son of Anapāla).
Divodāsa	k. m.	I. 139.10 (l. r.) (son of Bhīmaratha).
	k. m.	140.20 (l. r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).
Divya	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Diṣṭa	k. m.	I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nābhāga became a Vaiśya).
Dīptiketu	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Diptimān	s.	I. 87.32 (at the time of Sāvarṇi Manu).
Dīrghatama	k. m.	I. 139.9 (l. r.) (son of Kāśya).
Dīrghabāhu	k. m.	I. 138.35 (s. r.) (son of Khaṭvāṅga).
Duḥkha		I. 199.6 (indicated by augury); 199.8 ("); 199.26 ("); 199.30 (''); 199.33 ("); 218.1 (the root-cause of).
Duḥśāsana	m.	I. 145.20 (brother of Duryodhana).
Dundubhi		I. 47.25 (a Kailāsa type of temple);
	s.	56.3 (at the time of Medhātithi, king of Plakṣadvīpa);
	m.	56.11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);
	k. m.	139.45 (son of Tumburu);
	k. m.	136.56 (name of Vasudeva ?);
	a drum	II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).
Durgama	m.	I. 139.65 (son of Dhṛta).
Durgā	d. w.	I. 10.3 (to be worshipped); 24.2 (propitiated in Tripūrāpūjā); 24.8 (,,); 28.3 (assigned to one of the doors in Gopālapūjā); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

		46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133.13-14 (colours of); 133.14 (propitiated as seated on Mahiṣa); 133.16 (offering 5 year old mahiṣa to Kālī, a form of); 134.4 (saluted in Mahānavamī-vrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201 36 (when propitiated protects elephants).
Durdama	k. m.	I. 139.21 (l. r.) (son of Bhadraśreṇī).
Duryodhana	k. m.	I. 140.37 (l. r.) (born to Dhṛtarāṣṭra and Gāndhārī); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145 23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).
Durlabha	m.	I. 87.56 (son of Bhautya Manu).
Durvāsas	s.	5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).
Duṣyanta	k. m.	I. 140.5 (l. r.) (son of Ainila).
Dūramitra	d.	I. 6.61 (one of 49 Marut devatas).
Dūrvā	(a kind of grass)	I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).
Dūrvāṣṭamī-vrata	vr.	I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
Dūṣaṇa	m.	I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śūrpaṇakhā).

Dṛḍha	m.	87.52 (son of Raucya Manu).
Dṛḍhanemi	k. m.	I. 140.14 (l. r.) (son of Satyadhṛti).
Dṛḍhavrata	m.	I. 87.18 (son of Raivata Manu).
Dṛḍhasenaka	m.	I. 141.10 (son of Śmaśruma).
Dṛḍhāśva	k. m.	I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dṛḍheṣu		I.87.43 (son of Rudraputra Manu the 11th).
Deva	d.	I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu); 83.69 (°nadī, the river at Gayā is referred to as Devanadī);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna);
	k. m.	139.47 (l. r.) (son of Vasudeva and Sahadevā);
	k. m.	139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devaka	k. m.	I. 138.14 (s. r.) (son of Ananta).
	k. m.	139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w.	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vāsudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m.	I. 139.34 (l. r.) (son of Devamata).
Devagaṇāh	d.	I. 87.29 (nine); 87.33 (twenty at the time of Sāvarṇi Manu).
Devatāpūjana (worship of deities)		I. 205.73 (to be done in the morning itself)
Devadatta		I. 23.45 (one of the Nāḍīs); II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m.	I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m.	I. 139.33 (l. r.) (son of Karambhī).
Devamīḍha	k. m.	I. 138.47 (s. r.) (son of Kṛtiratha).

Devamīḍhuṣa	k. m.	I. 139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devayajña (worship of devas)		I. 205.140 (offering Homa is).
Devayānī	k. m.	I. 139.18 (l. r.) (wife of Nahuṣa, gave to 2 son).
Devarāta	k. m.	I. 138.45 (s. r.) (son of Suketu).
	k. m.	139.7 (l. r.) (son of Viśvāmitra).
Devala	s.	I. 6.34 (son of Pratyūṣa).
	d.	46.26 (Vāstu according to).
Devalaka (a caste)		II. 34.23 (shall become Cāṇḍāla).
Devaloka		I. 89.27 (manes at^0; saluted in Pitṛstotra).
Devavarddhaki	d.	I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
Devavān	m.	I. 87.46 (son of Dakṣaputra Manu);
	k. m.	139.42 (l. r.) (one of the 3 sons of Akrūra).
Devaśrī	s.	I. 87.18 (at the time of Raivata Manu).
Devaśreṣṭha	m.	I. 87.46 (son of Dakṣaputra Manu).
Devahūti	w.	I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
Devānīka	m,	I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
	m.	138.40 (son of Kṣemadhanvā).
Devāntaka	m.	I. 143.43 (the Rākṣasa whom Hanūmān killed).
Devāpi	k. m.	I. 140.33 (l. r.) (son of Pratīpa).
Devārcana (worship of gods)		I. 126.1-10 (yields enjoyment and releases from bondage).
Devāvṛt	mt.	I. 56.12 (when Dyutimān ruled Krauñcadvīpa).
Devāvṛdha	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Devāśvamedhas	d.	I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
Devī	d.	I. 5.32 (Satī spoken as^0; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

		199.1 (the Cūḍāmaṇi is drawn contemplating on^{o} etc.).
Devendra	d.	222.25. See also Indra.
Daitya	demon	I. 131.11 (Nṛsiṁha as killer of).
Dyāvāpṛthivī (heaven and earth)		I. 89.54 (said to be led by Pitṛs.).
Dyuti	d.	I. 6.64 (one of the 49 Marut devatas);
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu);
	s.	87.48 (at the time of Dakṣaputra Manu).
Dyutimān	m.	I. 54.1 (one of the 10 sons of Priyavrata).
	mt.	56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa). 56.11 (at Krauñcadvīpa, 7 sons of).
Drupada	k. m.	I. 140.24 (l. r.) (son of Pṛṣata).
Drupadā	mantra	I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnent of food taken or vomitted).
Druhiṇa	m.	I. 6.31 (son of Dhava).
Drūhya	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
Droṇa	mt.	I. 56.6
	m.	140.21 (married Kṛpī); 145.14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
Droṇa (ka)		I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
Draupadī	w.	I. 140.38 (l. r.) (sons of); 145.13 (her Svayaṁvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognitio); 145.36 (her wail).
Dvāparayuga		I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form

		of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men); 215.26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
Dvāra		I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Pīṭha perforated as in the Dvāra).
Dvārakā	place	I. 44.14 (Hari in the form of stones at); 45.25 (Śālagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadrā at); II. 28.3 (Dvāravatī, one of the 7 cities which yields *mokṣa*).
Dvija	twice-born	I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagaya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
Dvijjyoti	d.	I. 6.58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I. 69.1 (Muktāphalas obtained from).
Dvimīḍhaka	m.	I. 140.8 (one of the 3 sons of Suhotra).
Dvimūrdhā	m.	I. 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47.28 (effect of building a temple having 16 sides).
Dvivida (monkey)	m.	I. 143.42 (who destroyed Lankā);
	m.	144.10 (a monkey defeated by Kṛṣṇa).
Dviśukra	d.	I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m.	140.12 (l. r.) (son of Pāra) (Nṛpa).
Dvairatha	m.	I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)		I.199.4 (indicated by Cūḍāmaṇi); 199.5 ("); 199 7 (its destruction); 199.8 (getting of ("); 199.9 ("); 199.10 (destruction of); 199.11 ("); 199.12 (getting of "); 199.17 (destruction of "); 199.21 (getting of "); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 ("); 199 30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of "); 205.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sorrces of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta		I. 222.50 (are respectfully praised, to get wealth).
Dhanādhipati		I. 12.4 (saluted).
Dhanaka	k. m.	I. 139.22 (l. r.) (son of Durdama) (4 sons of).
Dhanañjaya (a serpent)		I. 6.55; 58.13 (one of those who dwell in Ravimaṇḍala in Āśvayuji); 129.24; 23.45 (one of the Nāḍis).
	m.	141.7 (son of Kṛtañjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d.	I. 17.1 (Sūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśamī).
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)		I. 132.9 (belonging to Vīra, a Brahmin of Pāṭalīputra); 132.15 (the story of its loss and recovery).

Dhaniṣṭhā	star	I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Ūrdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viṣayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)
Dhanurveda		I. 215.21 (one of the 18 Vidyās).
Dhanya	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Dhanvantari	k. m.	I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (l. r.) (son of Dīrghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned); 142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta); 196.10 (requested to protect from apathya); 197.55 (as an interlocutor); 201 („). 202.1 (medical science said to have been narrated by him to Suśruta).
Dharaṇa	a measure	I. 73.18 (one tenth of a Pala).
Dharma (°rāja) (Yama)	d.	I. 5.2 (creation of); 5.30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī); 197.33 (assigned & worshipped in Gāruḍīvidyā).
	righteousnass	205.4 (Sanātana° based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmacārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

		Parivrāṭ); 205.22 (sāmānyau of Varṇī and Liṅgī); 205.23-153 (of a Gṛhastha etc); II. 9.7-9 (appears dreadful for sinners and contrary for good).
Dharma	d.	89.43 (one of the 9 class of Pitṛs).
	k. m.	139.20 (l. r.) (son of Haihaya).
	k. m.	139.64 (l. r.) (son of Gāndhāra).
	m.	141.10 (son of Suvrata).
		213.1 (°sāra); 213.4 (dāna is the best); 213.5 (protecting life as the important); 213.9 (one who lives for Dharma and Artha crosses difficulties); 213.24 (Satya etc. are Sanātana°); 215.5 (°in Kṛta-yuga); 215 8 (in Tretā-yuga); 215.10 (in Dvāparayuga); 215.22 (has only one Pāda at the end of Dvāpara); 222.10 (Dhyāna as the best°); II. 2.30 (Artha & Kāma are born of); 2.31 (is maintained by one's ardent faith and not by mass of wealth); 3.15 (to be done, so long as the body is healthy); (when one is not well, he cannot get it done for him); 3.16 (after death the person who has not done so, roams with thirst day & night); 4.42 (even if little is done it is rewarded); 24.1-8 (description of *dharma* and *adharma*); 31.3 (Satya as the supreme°).
Dharmada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Dharmadeśa	(country)	II. 2.9 (is that, where *Kṛṣṇasāra* deer is found); 2.10 (all good things are there).
Dharmanetra	k. m.	I. 139.20 (l. r.) (son of Dharma).
Dharmapa	m.	I. 87.52 (son of Raucya Manu).
Dharmayūpa	a place	I. 83.32 (a place at Gayā, where the performer of Śrāddha discharges his debts to manes).
Dharmarata	m.	I. 87.51 (son of Raucya Manu).
Dharmaratha	m.	I. 139.70 (son of Diviratha).
Dharma-rājapura	a place	II. 6.44 (an account of).

Dharmaśāstra I. 215.21 (one of the 18 Vidyās).

Dharmāraṇya I. 83.11 (Dharma at⁰); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Piṇḍa given at⁰) 84.16 (one gets the fruit of Vājapeya sacrifice at⁰).

Dhava d. I, 6.29 (one of the 8 Vasus),
m. 6.31 (Druhiṇa son of).

Dhātaki mt. I. 56.16 (one of the 2 described as born of Śabala, ruler of Puṣkara).

Dhātā d. I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
d. 6.37 (one of the 12 suns born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvārcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Āśvayuji).
d. 69.45 (one of the 7 other clans of Pitṛs).

Dhātrī d. I. 134.4 (saluted with others in Mahānavamīvrata).

Dhāmavrata vr. I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).

Dhāraṇā I. 218.20 (defined); (one who does two times is considered as Yogin); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoyined for those who meditate on Brahman for such a period as they would require for 10 Prāṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gītā).

Dhārmika (a follower of dharma) I. 213.13 (is praised by all and not a Dhanāḍhya).

Dhārṣṭaka	k. m.	I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Dhundhumān	k. m.	I. 138.9 (s. r.) (son of Kevala).
Dhundhumāra	k. m.	I. 139.20 (s. r.) epithet of Dṛḍhāśva, son of Kuvalāśvaka).
Dhūtapāpā	r.	I. 56.10 (one of those in Kuśadvīpa, capable of removing all sins).
Dhūmra	m.	I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi) ; 199.4 (''); 199.8 (''); 199.12 („) ; 199.16 (''); 199.20; 199.24 (''); 199.28 (''); 199.32 ('').
Dhūmravarṇa	d.	I. 129.21 (attribute of Gaṇapati).
Dhūmrākṣa	m.	I. 143.41 (one of the warriors who destroyed Laṅkā); 143.43 (stayed with Rāma and others to kill enemies).
Dhūmrāśva	k. m.	I. 138 12 (s. r.) (son of Candraka).
Dhṛta	k. m.	I. 139.65 (l. r.) (son of Dharma).
Dhṛtarāṣṭra		I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī);
	k. m.	140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhāri and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k. m.	I. 139.74 (l. r.) (son of Dhṛti).
Dhṛti	w.	I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the Ṛṣipatnīs propitiated).
	m.	56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa).
	m.	87.51 (son of Raucya Manu).

k. m. 138.57 (s. r.) (son of Vītahavya).
k. m. 139.30 (l. r.) (son of Babhru).

Dhṛtimān s. I. 87.52 (at the time of Raucya Manu); 140.14 (l. r.) (son of Yavamīnara) (son of ⁰).

Dhṛṣṭa m. I. 87.56 (son of Bhautya Manu).
k. m. 138.2 (s. r) (son of Manu).
k. m. 139.44 (l. r.) (son of Kukura).

Dhṛṣṭakāvya m. I. 87.14 (son of Manu).

Dhṛṣṭaketu k. m. I. 138.46 (s. r.) (son of Sudhṛti).
k. m. 139 13 (l. r.) (son of Sukumāra).
k. m. 140.24 (l. r.) (son of Dhṛṣṭadyumna).

Dhṛṣṭadyumna k. m. I. 140.24 (l. r.) (son of Drupada); 145.29 (his battle with Droṇa).

Dhṛṣṭiketu m. I. 87.35 (son of Dakṣa Sāvarṇi Manu).

Dhenuka m. I. 144.9 (Asura killed by Kṛṣṇa).

Dhenukā s. I. 56.15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya).

Dhenukāraṇya f. 83.27 (in Gayā merits of doing Śrāddha at).

Dhaumya s. I. 145.21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).

Dhyāna (meditation) I. 222.10 (praised as the best Dharma); 222.14 (spoken as the best to destroy the sinful deeds); 222.55 (most Pavitra); 227.18 (one of 6 Aṅgas of Yoga); 227·27 (definition of); 227.48 (it destroys all bad and gets exalted position); 229.13 (one of the 8 Aṅgas of Yoga as per Gītā).

Dhruva k. m. I. 5.34 (Dakṣa cursed by Rudra, to be born in the line of); 6.1 (son of Uttānapāda and Sunīti); 6.2 (Śniṣṭi, son of); 6.30 (Bhagavān Kāla; son of).
d. 6.61 (one of the 49 Mārutdevatās).
k. m. 56.2 (one of the 7 sons of Medhātithi, of Plakṣadvīpa).
d. 6.29 (one of the Vasus).

Dhruvasandhi m. I. 138.43 (son of Puṣpaka).

Dhvaja (Flag) I. 47.30 (etc. erected when building temple); 199.3 (symbol used in knowing

		augury thro' Cūḍāmaṇi); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).
Dhvani	d.	I. 6.30 (one of those born of). 6.63 (one of 49 Marut devatās).
Dhvāṅkṣa		I. 199.3 (one of the symbols used in knowing augury thro' Cūḍāmaṇi); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).
Nakula	k. m.	I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya);
	(mangoose)	214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).
Nakta	m.	I. 54.15 (son of Pṛthu).
Nakṣatra	(star)	I. 69.16; 69.20 (°mālā).
Naga (a place at Gayā)		I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at).
Nanda	d.	I. 15:142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (°ka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).
Nandana		I. 47.22 (a Vairāja class of temple).
Nandigrāma	a place	I. 143.14 (Bharatas stay at).
Nandighoṣa	a ratha	I. 145.16 (got by Arjuna from Agni).
Nanditīrtha	a place	I. 81.20.
Nandivardhana		I. 47.23 (a Vairāja class of temple).
	k. m.	138.45 (s. r.) (son of Udāvasu).
Nandīśvara	d.	I. 215.18 (Śivadharma an Upapūrāṇa narrated by).
Nabha	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	87.6 (one of the sons of Svārociṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu).
	k. m.	138.39 (s. r.) (Nabhāḥ, son of Nala) (Puṇḍarīka, son of).

Namuci	m.	I. 6.49 (one of demons born in the family of Prahlāda).
Naya	m.	I. 87.13 (son of Manu).
	s.	87.22 (at the time of Cākṣuṣa Manu).
	k. m.	138.9 (s. r.) (son of Sudhṛti).
	k. m.	140.6 (l. r.) (son of Manyu).
Naraka	m.	I. 6.49 (one of the Daityas born in the family of Prahlāda); 144.10 (defeated by Kṛṣṇa).
	hell	57.4-7 (in Puṣkaradvīpa, the namess of); 82.8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from); 84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to); 217.12-13 (one is born as various things, after release from); 217.31 (one who takes anothers house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practicer of Aṣṭāngayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper takes the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to); 15.40 (by bad acts of descendants one goes to).
Naranārāyaṇa	d.	I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

Narasiṁha the man.lion form (Nāraṣiṁha Nṛsiṁha)	d.	I. 1.26 (12th Avatāra of Vṣṇu); 7.6 (saluted in Sūryārcana); 11.30 (the Mudrā called); 12.4 (saluted in Pūjānukrama); 15.115 (attribute of Viṣṇu); 45.11 (satuted); 45.17 (requested to protect); 66.20; 86.28 (one becomes victorious in battle by his devotion to); 131.11 (saluted in Rohiṇyaṣṭamī); 142.7 (in which form Viṣṇu kills Hiraṇyakaśipu, protects the Vedadharma); 194.10 (requested to protect in the forest); 196.7; 196.15 (requested to protect in all directions always); 223.1 (Stotra on); 223 5 (Śiva's meditation on the form of); 223.10 (on the desire of Śiva, appears in the form of); 223.12-17 (Stotra addressed by Śiva to); 223.22-24 (stotra on).
Narastrīlakṣaṇa (physiognomy)		I. 63.1-8 (narration of); 65.1-112 (as told by Samudra).
Narāntaka	m.	I. 15.92 (Viṣṇu as killer of).
Nariṣyanta	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.8 (s. r.) (son of Marutta).
Nala	k. m.	I. 138.39 (s. r.) (son of Niṣadha).
	(a monkey)	143.40 (builder of Setu).
Narmadā		I. 78.1 (mythological reference to the 'Rūpa' of the demon thrown by 'fire in the region of etc.).
Nalikāvana	f.	I. 71.4 (in Māṇikyagiri where Vāsuki dropped the biles of Bala).
Nalinī	w.	I. 56.15 (one of the 7 at the time of Bhavya, ruler of Śākadvīpa); 140.17 (wife of Ajamīḍha).
Navakhyāti	m.	I. 87.13 (son of Manu).
Navavyūha		See Vyūha
Navaśrāddha		II. 16.44 (performed on 12th day after death).

Nahuṣa	k. m.	I. 139.7 (l. r.) (son of Āyu) (4 sons of).
	k. m.	139.17 (l. r.) (5 sons of).
Nāga (serpent)		I. 2.48 (Vinatā made a Dāsī by); 2.50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 8°); 137.17 (to be propitiated in Ṣaṣṭhī); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍīvidyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contempted upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
Nāgadvīpa		I. 55.4 (one of the 9 Dvīpas).
Nāgavīthi	m.	I. 6 27 (born of Yāmi).
Nāgādri	mt.	I. 83.40 (at Gayā on the eastern side of Brahmasada).
Nāgnajit	d.	I. 28.10 (saluted in Gopālapūjā).
Nāṭyaśālā		I. 47.40 (constructed in temples).
Nāḍi (ḍī)		II. 22.38-39 (10 in number; Īḍā, Pingalā etc.).
Nānākranda-pura	a place	II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
Nābha	m.	I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
Nābhāga	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).
	k. m.	138.31 (son of Śruta).
Nābhi	m.	I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara); 54.12 (Ṛṣabha born of Marudevī and).

		a place 83.23 (situated at the centre in Gayā).
Nārada		I. 2.5; 2.6 (''); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjā); 30.8 (saluted in Śrīdharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānuratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmṛta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Surarṣi); 228.1 (Ātmajñāna narrated by Bhagavān to).
Nārasiṁha		I. 215.17 (one of the Upapurāṇas).
Nārasiṁhī	d. w.	I. 38.5 (Durgā addressed as)
Nārāca	(an iron arrow)	I. 70.5.
Nārāyaṇa	d.	I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūjā); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pūjānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (''); 32.30 (''); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohiṇyaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

		194.29 (requested to destroy all fever) 196.3 (Mantra called salutation to); 196.8 (requested to protect in the sky); 196.11 (requested to protect in the morning); 221.1 (contemplation on); 222.2 (what are His Dāna, Tīrtha, Tapas and Adhvara); 222.3 (the Tīrthas do not deserve comparison even with the 16th part of His name); 222.6 (greatness of constant worship of); 222.36 (one who has thought on His constantly, shall be relived of bondage); 222.42 (all Karmas good or bad to be dedicted to).
Nārāyaṇabali (⁰vidhi)		II. 11.29 (one who does it for Pitṛs shall be made free from all troubles); 17.39-51 (the performance of which discharges the Pretas from Pretatva).
Nārāyaṇī	d. w.	I. 38.2 (worshipped in order starting from Mārga tṛtīya); 129.9 (") ; 178.1 (offering to).
Nārī woman		214.1 (one of those who are always pure);
Nāsatya	d.	I. 139.53 (one of Aśvins ref. to as father of Nakula).
Nāsikya a place		I. 81.20
Nikara		I. 69.33 (a measure of weight).
Nikumbha	k. m.	I. 138.21 (s. r.) (son of Haryaśva)˚;
	m.	143.44 (killed by Rāma).
Nighna	k. m.	I. 139.39 (l.r.) (son of Anamitra).
Nicula	s.	I. 87.6 (one of the 7 at the time of Svārocisa Manu).
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d.	I. 194.2 (attribute of Viṣṇu).
Nityaklinnā	d. w	I. 198.1 (Pūjā of Tripurā).
Nityaśrāddha		I. 33.1-10 (description of).
Nityā	d.	I. 198.7 (requested to destroy disease).
Nityāruṇā	d.	I. 198.8 (worshipped in Tripurāpūjā).
Nimi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
	k. m.	139.37 (l.r.) (one of the 8 sons of Bhajamāna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu; wife of Vidhātā).
Niyama	m.	I. 5.28 (born of Dhṛti).
(restraint of the mind)		218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87.17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra));
	m.	140.40 (son of Reṇumatī).
	m.	141.9 (son of Ayutāyu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirākṛti	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti (regent of South-western quarter)	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kūrma requested to protect in); 205.129 (a direction).
Nirgama (a door)		I. 47.4 (in a temple should be 1/3 or 1/5 of the Śukārighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvarṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nivṛti	k. m.	I. 139.31 (l. r) (son of Vṛṣṇī).
Nivṛtādvaita dṛṣṭi	d.	I. 195 3 (attribute of Viṣṇu).
Niśaṭha	k. m.	I. 139.57 (l. r.) (son of Revatī and Balabhadra).
Niśārūpa	s.	I. 87.52 (at the time of Raucya Manu).
Niṣadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra^{o} etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nītisāra		I. 108.109.110.111 (for kings); 112 (,,); 113 (,,); 114; 115.
Nīrañja (ja?) Lotus		I. 72.1 (eyes of the demon Bala resembling).
Nīla	m.	I. 54.8 (son of Ajamīḍha and Nalinī).
	a monkey	143.41.

		70.10 (Padmarāgas resembling the colour); 70.12 (Padmarāga from Saugandhika like).
Nīlakaṇṭha	d.	I. 19.26 (worshipped for removal of poison).
Nīlagrīva	d.	I. 129.21 (attribute of Gaṇapati).
Nīlaparvata	m.	I. 81.28 (merits of bathing at the Tīrtha).
Nīlotpala	(lotus)	I. 223.8 (Viṣṇu resembling colour of).
Nṛkeśarin	d.	I. 13.7 (requested to protect in Nairṛti).
Nṛcakṣu	m.	I. 141.2 (son of Sunīthaka).
Nṛpañjaya	m.	I. 141.2 (son of Medhāvī I); 141.3 (son of Medhāvī II).
Nṛyajña		1.205.140 (Atithipūjana is).
Nṛsiṁha	d.	See above Narasiṁha.
Nṛhari		I. 86.10 (one of the Avatāras).
Nediṣṭha	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
	k. m.	138.15 (s. r.) (son of Nābhāga).
Nepāla (a region)		I. 79.1 (the mythological reference to the medas dropped at).
Naigameya	m.	I. 6.33 (one of the sons of Kumāra).
Naimiṣa	f.	I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Nyāya		I. 215.21 (one of the 18 Vidyās).
Pañcagavya (the five products of the cow)		I. 137.7; 214.2 (as purifier); 214.65 (is Malāpaha).
Pañcarātra		I. 137.9 (Brahmins well-versed in⁰ to be invited in Tithivārapūjā).
Pañcahasta (a kind of horse)	m	I. 87.35 (son of Dakṣa Sāvarṇi Manu); 201.4 (Madhyama).
Pañcendriya (five organs)		II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pataṅga	bird	II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Padma		I. 47.25 (a Kailāsa type of temple).
	Lotus	70.8 (Padmarāga in colour resembling); 47.28 (effect of building temple in the shape of); 227.16;
	a serpent	129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).

Padmanābha	d.	I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiṣṇavapañjara); 15.12 („); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālakākṣa enemy of Devas at the time of Dakṣa Sāvarṇi the 9th Manu); 131.11 (saluted in Rohiṇyaṣṭamī); 194.29 (saluted in Vaiṣṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
Padmarāga	(gem)	I. 68.9; 70.6 (obtained from off-sea waters of Siṁhala); 70.14; 70.21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruvinda)*; 70.31 (quality of a good variety); 70. 32 (effect of good quality); 70.33 (the price fixed for the Taṇḍula weight of *vajra* is equal to Māśa weight of°); 71.28 *(marakata* valued higher than the value of); 71.29 (Marakata defective is valued much loweer than that of defective°); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māṣa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (desctiption of); 74.4 (defined).
Padmavana	f.	I. 75.1 (nails of Daitya thrown by Vāyu in).
Padmavarṇa	m.	I. 138.43 (son of Agnivarṇa).
Padmasaṁbhava (Brahmā)	d.	I. 5.5 (creation of Dakṣa and his wife by); 142.25 (approached by Devas to restore sunlight).
Payasvinī	r.	I. 55.9 (passing thro' the central region);
Payoṣṇī	r.	I. 55.7 (passing thro' the central region).

Para	d.	I. 2.42 (attribute of Viṣṇu).
	s.	87.37 (one of the 3 at time of Dakṣa Sāvarṇi the 9th Manu).
Paramātmā	d.	I. 212 (attribute of Viṣṇu); 4.3 ('').
Paramānanda	d.	I. 196.2 (Viṣṇu) (saluted as).
Parameśvara	d.	I. 2.15 (attribute of Viṣṇu); 16.3 ('' of Viṣṇu); 18.10 (Parames'a, Mṛtyuñjayārcana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 (''); 32.24 (''); 34.29 (''); 34.33 (Pareśvara ''); 40.1 (''); 43.25 ('').
	d.	2.30 (of Śiva ?); 189.6 (as an interloctuor Śiva is addressed as).
Parameṣṭhī	m.	I. 54.13 (son of Intradyumma).
Paraśu	m.	I. 87.9 (one of the sons of Auttama Manu).
Paraśurāma	d.	I. 142.8 (an incarnation of Hari, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (reuested to destory one's all enemies).
Parahā	m.	I. 87.17 (son of Raivata Manu).
Parāka (an atonement)		I. 214.7 (for dwelling at the house of an Antyaja); 214.11 (for visiting the house of antyaja); 214.16 (for molestation); 214.62 (capable of destorying all sins) (course to be followed in the Vrata of).
Parātpara	d.	I. 197.51 (Garuḍa conceived as).
Parāśara	s.	I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavatī and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
Parīkṣit	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (installed in throne after Pāṇḍavas).
Parjanya	s.	I. 87.18 (at the time of Raivata Manu).

Paryuṣita	(a preta known as)	II. 12.38 (an old Brāhmaṇa was invited as the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
Pala		I. 202.75 (a measure of weight); II. 22.49 ('').
Pavamāna	m.	I. 5.16 (one of the sons of Vahni and Svāhā).
Pavitrā	r.	I. 56.10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotiṣmān ruled).
	d.	87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Paśupati		I. 81.14 (one of the Tīrthas).
Pāṁśu	m.	I.87.26 (one of the sons of Vaivasvata Manu);
	k. m.	138.6 (s. r.) (son of Vatsaprīti).
Pāñcāla		I. 140.19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at; and winning the hands of Draupadī).
Pāṭalīputra	a place	I. 132.8 (Brahmin called Vīra at).
Pāṭhīna (a kind of fish)		I. 69.7. (Muktāphalas resembling the back of).
Pāṇḍava	the sons of Pāṇḍu	I. 145.1 (Kṛṣṇa's fight for the case of); 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājasūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
Pātāla	nether world	I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

Pāntha		II. 5.32 (the Preta is so called at the entrance to the hourse where debth ourred) 6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
Pāpa	sin	II. 34.10 (signs of those who are born to Manusyas on accout of their).
Pāra	k. m.	I. 140.12 (l. r.) (son of Pṛthusena).
Pāralaukika		I. 69.23 (one of the 8 types of Muktaphalas)
Pāraśavāḥ		I. 69.23 (one of the 8 kinds of Muktāphalas).
Pārasīka		I. 69.24 (Muktāphalas obtained from).
Pārijāta	flower	I. 144.10 brought by Kṛṣṇa).
Pāriplava	m.	I. 141.3 (son of Nrpañjaya).
Pāribhadra	mt.	I. 55.6.
Pāriyātra	k. m.	I. 138.40 (s. r.) (son of Ruru).
Pārtha (Arjuna)	m.	I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
Pārvaṇaśrāddha		II. 32.11 (to be done after the end of pollution if there be any in between).
Pārvatī	d. w.	I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
Pārṣatasāgara (Pārṣata)		I. 145 30 (where the Pṛthvīpālas were killed. Patromymic name of Drupada and his son).
Pālita	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pāvaka	fire.	I. 5.16 (born of Svadhā and Vahni); 141.13·14 (dissolves in ether at the time of Pralaya).
Pāṣaṇḍa		I. 196.11 (Buddha requested to protect from the association of).
Piṅgala	a serpent	I. 39.2 (saluted in Sūryārcana); 129.26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapañcamī takes one to heaven).
Piṅgalā		II. 22.39 (one of the 10 Nāḍis).
Piṅgākṣa		I. 197.47 (Garuḍa contemplated as).
Piṇḍa (offering of balls of rice)		II 5.31 (reason for giving six^{0}); 5.39-40 (the 3 Piṇḍas by which the gods are

		pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
Pitara	s.	I. 5.3 (creation of); 5.17 (Menā & Vaitarṇī born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies);177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
Pitāmaha	d.	I. 2.13 (Brahmā addressed as, an interlocutor).
Pitṛloka		II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
Pitṛstotra (stotra on manes)		I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destory demons and ward of calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
Pitṛyajña		I. 205.140 (doing tarpaṇa is).
Pinākadhṛk	d.	I. 5.34 (epithet of Śiva).
Pipīlikā	ant	I. 217.26 (one who takes away bread shall become).
Piśāca		I. 6.56 (are born of Krodhā, wife of Kaśyapa).
Pītāmbaradhara	d.	I. 131.14 (epithet of Viṣṇu).
Pīvara	m.	I. 56.11 (born of Dyutimān at Krauñca-dvīpa).
Puṇḍarīka	k. m.	I. 138.39 (s. r.) (son of Nabhas).
Puṇḍarīkā	r.	I. 56.13 (one of the 7 mountain streams).
Puṇḍarīkākṣa	d.	I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as);

		83.55 (one who goes to Koṭitīrtha shall atiain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
Puṇḍra		I. 68.18 (quality of Vajras obtained from).
Puṇya (merit)		I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
Punarvasu (a star)		I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārśvamukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.);
	k. m.	139.45 (l. r.) (son of Dundubhi).
Purañjaya	k. m.	I. 138.18 (s.r.) (son of Śaśāda or Vikukṣi);
	k. m.	139.66 (l. r.) (son of Sṛñjaya) ;
	k. m.	140.16 (l. r.) (son of Sudhīra);
Purandara (Indra)	d.	I. 51.17 (one desirous of getting children to propitiate always).
Purāṇa		I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
Purī		II. 28.3 (one of the 7 cities which confer final emancipation).
Puru	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
	k. m.	I. 139.74 (l. r.) (his Vaṁśa narrated).
	k. m.	I. 140.1 (father of Janamajeya).
	k. m.	140.18 (l. r.) (son of Suśānti).
Purukutsa	k. m.	I. 138.23 (s. r.) (one of the three sons of Bindumahya); 138.24 (with Naramadā begets Trasadasyu).
Purukṛtsara	m.	I. 87.8 (enemy of Indra at the time of Svārociṣa Manu and killed by Madhusūdana assuming elephant form).
Puramīḍha	k. m.	I. 140.9 (l. r.) (son of Hastī).

Pururguru	m.	I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
Puruṣottama	d.	I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominently worshipped in the Trailokyamohinīpūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohiṇyaṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of śālagrama called); 66.7 (one of the tīrtha);
	d.	86.19 (^{0}rāja, attribute of Sūrya ?).
Puruhotra	k m.	I. 139.35 (l. r.) (son of Anu).
Purūravas	k. m	I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Ūrvaśī) (six sons of); 145.2 (in whose line the Kurus were born); 145.3 (gets Āyu as a son of Ūrvaśī and).
Pulaka (gem)		I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of); 77.4 (a pale in weight valued at 500 Rūpyas?).
Pulastya	s.	I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
Pulaha	s.	I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

		region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).
Pulomaja	m.	I. 6.32 (son of Anila and Śiva in the line of Uttānapāda).
Pulomā	m.	I. 6.44 (one of the sons of Danu).
	w.	6.46 (one of the two daughters of Vaiśvānara, married Mārīci. their sons).
Puṣkara		I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of); 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called); 66.6 (one of the Tīrthas); 81.7; 222.18; 225.4 (Viṣṇu as lord of).
	m.	90.3 (son of Varuṇa, had a beautiful daughter (Māninī) by the celestial nymph Pramlocā).
	k. m.	138.37 (s. r.) (born of Bharata).
Puṣkarākṣa	d.	I. 131.18 (Viṣṇu addressed as):
Puṣṭi	w.	I. 5.23 (one of the 13 created by Dakṣa and married by Dākṣāyaṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).
Puṣṭida	d.	I. 89.45 (one of the 7 other clans of pitṛs).
Puṣpaka		I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiraṇyanābha).
(an aerial car Kubera)	of	142.14 (used by Rāma for his return to Ayodhyā): 143.47.
Puṣpadanta	d.	I. 46.6 (one the 32 Devas).
Puṣpabhadrā	r.	II. 6.3 (in Yamapura).
Puṣparāga	gem	I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).
Puṣpavān	mt.	I. 56.9 (in Kuśadvīpa).
	k m.	140.28 (l. r.) (son of Ṛṣabha).
Puṣya, Puṣyā	star	I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

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		59.22 (one of the 9 Ūrdhvamukha stars); 59.35 (etc. cause Autpātikayoga on Friday); 59.44 (auspicious for Jātakarma etc.); 61.11 (auspicious for Kanyādāna etc.).
Pūjāśva	k. m.	I. 138.22 (s. r.) son of Hitāśva).
Pūtanā	w.	I. 15.79 (Viṣṇu addressed as killer of); 46.21; 133.17 (assigned to Nairṛti direction in Mahānavamīvrata); 144.2 (her death at the hands of Kṛṣṇa); 194.18.
Pūrū	k. m.	I. 139.18 (l. r.) (one of the sons of Yayāti and Śarmiṣṭhā) See also Purūravas.
Pūṣā	d.	I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one of the celestials worshipped in Vāstupūjā); 58.13 (reside in star Āśvayuji when sun is there). II. 22.39 (one of 10 Nāḍīs).
Pṛthā	w.	I. 139.51 (daughter of Śūra); 139.52 (given as daughter to Kuntirāja); 139.52 (married by Pāṇḍu); See also Kunti.
Pṛthivī	earth	I. 75.1; 197.2 (one of the Maṇḍāladhipas); 197.8 (assigned in the direction of Indradevatā); 197.22 (assigned to the feet in Gāruḍīvidyā); 197.23 (assigned to one's body); 197.38 (assigned to east); See also Pṛthvī.
Pṛthivīdhara		I. 47.26 (a Mālaka type of temple).
Pṛthu	m.	I. 6.8 (birth of); 6.9 (Antardhāna was son of);
	m.	54.15 (son of Vibhu);
	k. m.	138.18 (s. r.) (son of Anenas);
	k. m.	139.43 (l. r.) (son of Citraka);
	a Śālagrāma	45.22 (description of).
Pṛthuka	d.	I. 87.23 (one of the class Gaṇas).
Pṛthukīrti	k. m.	I. 139.26 (l. r.); (one of the best among the sons of Śaśabindu).
Pṛthujaya	k. m.	I. 139.27 (l. r.) (one of the best of the sons of Śaśabindu).
Pṛthudāna	k. m.	I. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).

Pṛthurukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pṛthulākṣa	k. m.	I. 139.71 (l. r.) (son of Caturāṅga).
Pṛthulaujasa		I. 6.40 (the 4 sons of Hiraṇyakaśipu were known to be).
Pṛthuṣravāḥ	m.	I. 87.35 (son of Dakṣasāvarṇi Manu).
	k. m.	139.27 (l. r.) (one of the best among the sons of Śaśabindu).
Pṛthusena	k. m.	I. 140.11 (l. r.) (son of Rucirāśva).
Pṛthvīdhara	d.	I. 46.10 (and 7 others surrounding Brahmā in Vāstupūjā).
Pṛṣata	k. m.	I. 140.23 (l. r.) (son of Somaka).
Pṛṣadāśva	k. m.	I. 138.16 (s. r.) (son of Virūpa).
Pṛṣadhra	k. m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
Paila	s.	I. 215.12 (a disciple of Vyāsa to whom Ṛgveda was taught).
Paiṣṭī		I. 214.31 (a kind of Surā (drink)).
Pauṇḍra	a country	I. 68.17 (Vajras at).
	k. m.	139.70 (l. r.) (one of the several sons of Bali).
Paurandarapada (place of Indra)		I. 132.1 (said to be conferred on the observer of Śuklāṣṭamīvrata in the month of Pauṣa).
Pauravī	w.	I. 139.56 (wife of Vasudeva).
Paurṇamāsa	m.	I. 5.10 (born to Sambhūti, thro' Marīci).
Paulamāḥ	m.	I. 6.47 (son of Mārīca).
Pauṣṇa	d.	I. 59.9 (lord of star Revatī).
Prakṛti	d.	I. 198.8 (worshipped in Jvālāmālinīkrama).
Pracaṇḍa	d.	I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 (°rūpa ").
Pracaṇḍā	d. w.	I. 133.12 (manifestation of Durgā).
Pracetāḥ	d.	I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
	k. m.	139.65 (l. r.) (son of Durgama).
Prajāpati (Brahmā)	d.	I. 4.21 (His creation of world); 6.14 (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha°, birth of sons to

		Kṣamā and); 6.15 (Vīraṇaprajāpati, wedding Asiknī).
Praṇava syllable 'om'		I. 205.67 (Japa to be made of); 205.68 (one who contemplates on °shall remove all fear); 218.17 (if it is known, Brahma favours).
Pratardana	d.	I. 87.11 (Devagaṇa).
(nāḥ)	k. m.	139.10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
Pratāpavān	m.	I. 87.39 (son of 10th Manu).
Pratikṣatra	k. m.	I. 139.15 (l. r.) (son of Kṣatravṛddha).
	k. m.	139.49 (l. r.) (son of Samī).
Pratibāhu	k. m.	I. 139.62 (l. r.) (son of Vajra).
Pratibindhya		I. 140.38 (l. r.) (son of Yudhiṣṭhira and Draupadī).
Pratiratha	k. m.	I. 140.4 (l. r.) (son of Ratināra).
Pratiṣṭhā (installation)		I. 48.1 (of all Devas).
Pratiṣṭhāna	a place	I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadṛk	d.	I. 6.59 (one of the 49 Marut-gods).
Pratihartā	m.	I. 54.14 (son of Pratīhāra, in the line of Agnīdhra).
Pratītaka	k. m.	I. 141.6 (l. r.) (son of Pratīvyāḥ).
Pratīndhaka	k. m.	I. 138.47 (l. r.) (son of Manu).
Pratīpa	k. m.	I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Pratīvya	k. m.	I. 140.6 (son of Bhānuratha).
Pratīhāra	m.	I. 54.14 (son of Parameṣṭhī) (in the line of Agnīdhra).
Pratīhāra, Pratihāra	door keeper	II. 9.5 (of Dharmadhvaja).
Pratyagra	k. m	I. 140.27 (l. r.) (son of Vasu).
Pratyaṅga	m.	I. 87.17 (son of Raivata Manu).
Pratyāhāra (restraining organs)		I. 218 19 (described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
Pratyūṣa		I. 6.29 (one of the 8 Vasus); 6.34 (Devala was son of).
Pradakṣiṇāḥ (circum ambulation)		I. 47.8 (are one fourth the height of Śikhara).

Pradyumna	m.	I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Sūryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of ⁰ to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,,); 32.30 (,,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destory all fears); 195.2 (saluted).
	a śālagrāma	45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
Prabhā	d.	I. 40.6 (saluted in Maheśvarīpūjā).
Prabhākara	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Prabhāsa	d.	I. 6.29 (one of the 8 Vasus);
	a place	81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33 (merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
Pramlocā (a celestial nymph)	w.	I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
Prayāga		I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
Pralamba	m.	I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
Pralaya	deluge	I. 141.13 (3 types of); (the order of occurence of); 215.4 (of the world); 216.6 (Prākṛtika⁰ described).
Pravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Pravīra	m.	I. 87.56 (son of Bhautya Manu).

Prasadṛk	d.	I. 6.63 (one of the 49 Marut devas).
Prasuśruta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratiharttā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahlāda	m	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu) (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as° in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasūyā to whom Ānvīkṣikī was narrated).
Prācīnabarhis	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudrī and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudrī).
Prājāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance of for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s.	87.6 (at the time of Svārociṣa Manu);
	life breath	197.20 (in the Gārudīvidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (°syṁyama, one of the 8 limbs of

		Yoga); II. 19 32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
Prāṇāḥ	d.	I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
Prādhā	w.	I. 6.25 (one of the 14 wives of Kaśyapa).
Prāsāda	temple	I. 47.1 (°lakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
Priyabhṛtya	m.	I. 87.13 (son of Manu).
Priyavrata	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
Prīti	w.	I. 5.13 (Pulastya's wife; Dattoli as son of);
Pretakuṇḍa		I. 86.1 (Pretaśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśiras).
Pretaloka		II. 10.1 (Pretas discharged from,° how eat).
Proṣṭhapadi	star.	I. 59.36 (Uttara,° Kuja in° causes Amṛtayoga).
Plaksa		I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthās, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

Phaṇīndra		I. 71.4 (Vāsuki mentioned as; reference to mythological account of biles of demon Bala having been dropped by).
Phalgucaṇḍī	d. w.	I. 83.16 (worshipped at Gayā).
Phalgutīrtha		I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
Phalgunī	Star I.	59.4 (Uttara, star of Aryamā); (Pūrva; star of Bhāgyadevatā); 59.5 (Uttarā^0 traya, to be avoided on Saturday for certain acts); 59.37 (pūrva^0, Amṛtayoga caused by Śukra in).
Phalgvīśa		I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
Baka (a demon)	m.	I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
	a crane	217.28 (the stealthy remover of fire becomes).
Badrikāśrama		I. 81.6 (one of the sacred places); 2.2 Sūtas statement about his visit io).
Bandhūka	(name of a tree)	I. 70.7.
Babhru		I. 47.27 (a Trip (v) ṣṭapa type of temple).
	k. m.	I. 139.30 (l. r.) (son of Romapāda).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajmāna).
Babhruvāhana	k. m.	II. 17.5 (in the Tretāyuga, at Mahodayapura) (his story)
Bahiṣada	d.	I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
Bala	(an asura)	I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

		guṇa); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
	m.	144.10 (killed by Kṛṣṇa).
Balabhadra	d.	I. 86.18 (merits of worshipping Him at Gayā); 86.26 ("); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to⁰) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
Balākāśva	k. m.	I. 139.4 (l. r.) (son of Apajāpaka).
Balādhṛṣya	d.	I. 6.64 (?) (one of the 49 Marut devas).
Balāhaka	mt.	I. 56.6 (in Plakṣadvīpa).
Bali	m.	I. 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from); 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvarṇi Manu); reference to his offer of 3 feet measures of place to Viṣṇu); 87.41 (enemy of devas at the time of 10th Manu, and killed by Hari);
	k. m.	139.69 (l. r.) (son of Sutapā); 139.69,70 (several sons of); 205.140 (offering⁰ is Bhutayajña).
Bahukarmaka	k. m.	I. 141.9 (son of Svakṣetra).
Bahugati	k. m.	I. 140.2 (l. r.) (son of Sambhu?).
Bahudā	w.	I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
Bahuputra	m.	I. 6.22 (to whom Bahudā was given by Dakṣa).
Bahūrūpa	d.	I. 6.35 (one of the 11 Rudras).
Bahurūpā	d. w.	I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulāśva	k.m.	(s.r.) I. 138.57 (son of Dhṛti).
Bāṇa	m.	I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

		Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
Bārhadrathāḥ		I. 140.27-141.11 (kings called).
Bālakhilyāḥ	m.	I. 5.14 (60 in number born of Kratu and Sumati).
Bālacandra	d.	I. 129.21 (one of the forms of Gaṇapati).
Bāṣkala	m.	I. 6.41 (son of Saṁhlāda, one of the sons of Hiraṇyakaśipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bāhu	k. m.	I. 138.28 (s.r.) (son of Vṛka, who became a king).
Bāhula	k. m.	I. 141.8 (son of Śuddhodana) (in the royal line).
Binda	k. m.	I. 139.55 (l. r.) (son of Rājādhidevī, Rājādhideva, son of Śūra).
Bindumahya	k. m.	I. 138.22 (s. r.) (son of Māndhātā); 138.23 (3 sons of); (had 50 daughters married to Saubhari muni).
Bindusara		I. 81.21 (one of the Tīrthas, Viṣṇupādodaka).
Buddha	m.	I. 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destory the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); 145.40 (Vāsudeva is said to be taking form of° for destoroying enemies of celestials); 196.11 (reqested to protect from the assembly of heretics).
Buddhi	w.	I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dākṣāyaṇa); 5.29 (Bodha said to be born of).
Buddhirāṭ	m.	I. 54.15 (son of Nara, in the line of Agnīdhra, King of Jambūdvīpa).
Budha (a planet)	d.	I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

		in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in "); 58.10 resides in Āṣāḍha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 (*mithuna* is his Kṣetra); 60.8 (*kanyā* is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bīja Mantra of); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);
	k. m.	I. 138.10 (s r.) (son of Vegavān).
Budhāṣṭamī	vr.	132.8 (story about).
Bṛka	k. m.	I. 138 28 (s. r.) son of Ruruka).
Bṛhatkarmā	k. m.	I. 139.72 (l. r.) (son of Bhadraratha);
	k. m.	140.10 (l. r.) (son of Bṛhaddhanu).
Bṛhadaśva	k. m.	I. 138.20 (s. r.) (son of Śrāvasta);
	k. m.	141.6 (l. r.) (son of Vatsavyūha).
Bṛhadīṣu	k. m.	I. 140.10 (son of Ajamīḍha).
Bṛhaduktha	k. m.	I. 138.45 (s. r.) (son of Devarāta).
Bṛhadguṇa	s.	I. 87.6 (at the time of Svārociṣa Manu).
Bṛhaddhanu	k. m.	I. 140.10 (l. r.) (son of Bṛhadīṣu).
Bṛhadbalāḥ		I. 141.5 (name of princes who would be born in the race of Ikṣvāku).
Bṛhadbhānu	k. m.	I. 139.72 (l. r.) (son of Bṛhatkarmā);
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Bṛhadbhrāja	k. m.	I. 141.7 (son of Kṛtajit).
Bṛhaddyumna	m.	I. 87.35 (son of Dakṣa Sāvarṇi, 9th Manu).
Bṛhanmanā	k. m.	I. 139.73 (l. r.) (son of Bṛhadbhānu)
Bṛhaspati	d.	I. 7.3 (saluted in Sūryādipūjana); 17.5

(a planet)		(assigned to Yāmya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Bodha	m.	I. 5.29 (born of Buddhi ?).
Brahmadatta	k. m.	I. 140.13 (l. r.) son of Aśvaha and Kṛti).
Brahmamandira		I. 47.24 (a Puṣpaka type of temple).
Brahmayajña		I. 205.140 (teaching is).
Brahmarakṣas		I. 177.65 (prescription to convey them to Mokṣa); II. 1.12 (one who abducts another's wife shall become).
Brahmaloka		I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmacārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍadāna etc. at Gayā); 82.13 ("); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to); 83.20 (bathing at Brahmasadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bathing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmahṛda, one conveys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to); 83.29 (bathing at Gayā conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

	Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścirā at Gayā one attains); 86.3 (Śrāddha at Preta-Śilā conveys one to); 86.6 (mt. Krauñca-pāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 (''); 86.31 (''); 86.37 (by Śrāddha, Piṇḍa-dāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).
Brahmasadas	I. 83.21 (one of the Tīrthas at Gayā).
Brahmā	I. 2.5 (as narrator of GP.); 2.9 (as an interloctutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 (''); 5.18 (creating Manu as a manifestation of self); 8 14 (His place in the worship of Viṣṇu); 8.15 (''); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of°); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35.2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tantudevatā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43.9 (one of the Tantudevatā); 43.10 (one of the Devatā in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devatā of Rohiṇī); 73.1 (as an interlouctor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 (''); 89.6 (his appearance before Ruci); 89.56

		(saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika); 31.2 (commends the donor of earth); I. 81.11 (a tīrtha at Gayā);
	d.	I. 2.19 (Viṣṇu is said to be ⁰ among Brahmins); 2.20; 2.44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30.8 (an attribute of Viṣṇu);
a Śalagrāma		45.22; 45.31 (description of).
Brahmāṇi (nī)	d.	I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Pratipannavamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).
Brahmāṇḍa		215.20 (10th Upapurāṇa).
Brahmāraṇya	f.	I. 83.40 (at Gayā).
Brahmeśvara	d.	I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).
Brāhma		I. 59.7 (Abhijit (noon) is known as).
Bhaga	d.	I. 6.38 (one of the Suns); 17.7 (,,).
Bhagavatī	d. w.	I. 38.5 (worshipped in Durgāpūjā)
Bhagīratha	k. m.	I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

Bhajamāna	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139 43 (father of Kukura and Kambalabarhiṣah).
Bhajina	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Bhadra	d.	I. 28.2 (assigned to the east in the Gopāla-pūjā);
	palanquin	47.31 (dimension of).
	d.	87.50 (Indra at the time of Dakṣaputra Manu) (Ṛtadhāmā).
Bhadraka		I. 47.22 (a Vairāja class of temple).
Bhadrakālī	d.	I. 134.4 (worshipped in the Mahānavamī-vrata).
Bhadradeva	k. m	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadraratha	k. m.	I. 139.72 (l. r.) (son of Haryaṅga).
Bhadraśreṇya	k m.	I. 139.21 (l. r.) (son of Mahiṣmān).
Bhadrasenaka	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
Bhadrā	d. w.	I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy).
	w.	139.56 (wife of Vasudeva).
Bhadrāśva	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambūdvīp);
	mt.	55.1 (in the east).
Bhanandana	k. m.	I. 131.5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I. 59.9 (Yama as the Devatā of), 59.16 (an Adhovaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
Bharata	m.	54.12 (son of Ṛṣabha in the line of Agnidhra who stationed at Śālagrāma, was a Vratī); 54.13 (his son was Sumati);
	k. m.	138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyaṇa story); 143.4; 143.7 (marries

		Māṇḍavī); 143.8 (and Śatrughna going to their uncle Yudhājit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s. r.) (son of);
	k. m.	139.24 (l. r.) (son of Tālajangha);
	k. m.	140.5 (s. r). son of Duśyanta and Śakuntalā); 145.3 (in the line of Āyu).
Bharatāśrama (a place)		I. 83.40 (at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
Bharadvāja	s.	I. 58.14 (and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
Bharga	w.	I. 58.16 (an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
	k. m.	139.13 (l. r.) (son of Vītihotra).
Bhargabhūmi	k. m.	I. 139.13 (l. r.) (son of Bharga).
Bhallāṭa	d.	I. 46.7 (one of the 32 Devas assigned in Vāstu).
Bhallātaka	gem	I. 71.22 (a type of Marakata).
Bhava (Śiva)	d.	I. 5.26 (married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācīnabarhiṣaḥ).
Bhavana		I. 47.24 (a Puṣpaka class of temple).
Bhaviṣṇu	m.	I. 142.10 (Rāma, son of Daśaratha is spoken as).
Bhaveśvara	d.	I. 193.16 (Śiva as an interlocutor addressed as).
Bhavya	m.	I. 54.1 (born in the line of Agnidhra); 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I. 2.13 (Viṣṇu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
Bhāga		I. 202.75 (a measure of weight, defined as 20 Palas).
Bhādrapada	star	I. 59.9 (Pūrva, Ājya as lord of); and (Uttara, Ahirbradhna as lord of).

Bhānavā	m.	I. 6.27 (born of Bhānu).
Bhānu	w.	I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
Sun	d.	15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59.29 (purifies Dvādaśī); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class).
	k. m.	139.63 (l. r.) (son of Bhārga).
Bhānumatī	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Bhānumān	k. m.	I. 138.50 (s. r.) (son of Sīradhvaja).
Bhānuratha	k. m.	I. 141.6 (son of Bṛhadaśva).
Bhāminī	w.	I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at);
	(epic)	145.1 (narration of).
Bhāratī	d. w.	I. 198.8 (worshipped).
Bhārgava (a constellation)		I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharaṇī causes Viṣayoga); 60.2 (Daśā period of); 60.8 (Tulā is the place of);
	k. m.	139.63 (l. r.) (son of Vahni);
	s.	(Paraśurāma); 215.20 (an Upapurāṇa spoken by).
Bhāvya	d.	I. 87.23 (one of the Gaṇas, clans).
Bhāsa	d.	I 6.63 (one of the 49 Marut devatas).
Bhāsāḥ	d.	I. 6.51 (were born of Bhāsī).
Bhāsī	d. w.	I. 6.50 (born of Tāmrā); 6.51 (Bhāsas were born of).
Bhāskara (Sun)		I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 („ in Māgha)

		59.26 (Aṣṭamī auspicious on the day of); 137.17 (gives wealth in Saptamī); 205.123 (merits of bathing in); 205.135 (worshipped).
Bhitti	wall	I. 47.2 (in a temple should be 48); 47.7 (built on 12 divisions); (height made equal to 4 parts of); 47.8 (height of Śikhara, double that of); 47.11 (twice the breadths of Garbha).
Bhīma	m.	I. 127.1 (his observance of Dvādaśī Vrata in Māgha); 139.53 (son of Pṛthā, got by Vāyu); 145.9; 145.33-145.34 (Duryodhana, killed by); 145.38 (consoling Yudhiṣṭhira, after the war).
	k. m.	(l. r.) 139.3 (son of Amāvasu); 139.32 (son of Vikṛti).
Bhīmadvādaśī	vr.	I. 127.2 (origin of).
Bhīmaratha	k. m.	I. 139.10 (l. r.) (son of Ketumān);
	k. m.	I. 139.32 (l. r.) (son of Vikṛti).
Bhīmarathā	r.	I. 55.8 (flowing the central region).
Bhīmarathāḥ	m.	87.16 (enemy of Śibi); (killed by Hari).
Bhīmasena	k. m.	I. 140.30 (l. r.) (one of the sons of Somāpi).
	k. m.	140.33 (l. r.) (son of Ṛkṣa).
Bhīṣaṇā	d. w.	I. 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā).
Bhīṣma	k. m.	I. 83.26 (^{0}tarpaṇa, at particular place in Gayā, its merits); 140.35 (born to Śantanu and Gaṅgā); 145.4 (endowed with all qualities); 145.14 (permitting Pāṇḍavas to be invited and given half the kingdom); 145.25 (was the commander in the Bhārata war on the side of Duryodhana on the opening day); 145.27 (laid on the bed of 100 arrows by Arjuna & Śikhaṇḍī, awaited Uttarāyaṇa, meditating on Gadādhara and left his body).
Bhīṣmaka	gem	I. 73.1 (its test); 76.1 (^{0}ratna); 76.2 (^{0}pāṣāṇa, resembling); 76.3 (^{0}maṇi. worn in the neck set in 'gold' gets all *Saṁpat*);

		76.5 (⁰maṇi, if endowed with good qualities, adorning the finger, good effects of); 76.6-7 (effects of good & bad kinds of); 76.8 (its value depends on its place of origin).
Bhīṣmapañcaka	vr.	I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
Bhujiṣyā	w.	I. 145.7 (through whom Vyāsa begot Vidura).
Bhuvana (a world)		II.5.2 (16 in no. in Yamaloka).
Bhūtapa	d.	I. 185 25 (Śiva addressed as an interlocutor).
Bhūtayajña		I. 205.140 (offering Bali is).
Bhūtasantāpana	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Bhūti	d.	I. 89.43 (one of the 9 class of Pitṛs).
Bhūtikṛt	d.	I. 89.43 (one of the 9 clas of Pitṛs).
Bhūtida	d.	I. 89.43 (one of the 9 clans of Pitṛs).
	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Bhūteśa	d.	I. 2.16 (as an epithet of Viṣṇu);
	d.	6.54 (Śiva addressed as an interlocutor); 58.28 ("); 177.27 ("); 185.28 ("); 189. 16 (")
Bhūteśvara	a place	II. 28.20 (merits of dying at).
Bhūdhara		I. 47.26 (a Mālaka type of temple).
Bhūpa	k. m.	I. 138.6 (s. r.) (son of Khanitra).
Bhūmisuta	(Mars)	I. 58.25 (Ratha of); 59.25 (Tṛtiyā good on the day of); See Kuja.
Bhūmukha		I. 47.26 (a Mālaka type of temple).
Bhūri	k. m.	I. 140.34 (l. r.) (son of Somadatta);
	k. m.	141.10 (son of Senajit).
Bhūridyumna	m.	I. 87.39 (son of 10th Manu, Dharmaputra).
Bhūriśravas	k. m.	I. 140.34 (l. r.) (son of Bhūri).
Bhūriśreṇī	m.	I. 87.38 (son of 10th Manu, Dharmaputra).
Bhūrvarāha	d.	I. 12.4 (saluted).
Bhṛgu	s.	I. 2.7 (reference to his visit to Brahmaloka and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of); 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to

		Khyāti and); 5.26 ("); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).
Bhrgukṣetra (a place)		II. 28.19 (mertis of death at).
Bhṛṅgīśa	d.	I. 5.34 (an epithet of Śiva).
Bhairava	d.	I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).
Bhoja	k. m.	I. 139.38 (l. r.) (son of Mahābhoja).
Bhauma (Mars)	d.	I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhaniṣṭhās causes Mṛtyu, roga etc.); 59.42 (in Uttarāṣāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
Bhauvana	m.	I. 54.16 (son of Dhīmān of Jambūdvīpa).
Bhrājins	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Bhrājiṣṇu	d.	I. 157.8 (epithet of Viṣṇu).
Makaradhvaja (god of love)	d.	I. 196.9 (requested to protect).
Makarākṣa	m.	I. 143.44 (killed by Rāma).
Magha	star	I. 59.3 (of Pitṛdevatā); 59.16 (are Adhovaktras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
Maṅgala (planet Mars)	d.	I. 2.46 (Hari identifying Himself with); 7.3 (saluted); 23.10 (saluted); 59.26 (Ṣaṣṭhī good on the day of); 59.41 (in Aśvinī causes Siddhayoga).

Maṅgalā	d. w.	I. 38.2 (etc. one worshipped in order commencing from Tṛtīyā in Mārgaśīrṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
Maṇi	gem	I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 (°ratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 (°vidhi told for fixing the value).
Maṇḍapa		I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
Maṇḍaleśvara	m.	I. 87.5 (son of Svārociṣa Manu).
Ma(ā)taṅga (elephant)		I. 68.17 (Vajras of); 68.18 (quality of Vajra from); 69.6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83.31 (°vāpī of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 (°vāpī, merits of bathing in) 84.15 (").
Matsya	fish	I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pralambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyapuṭa		I. 69.36 (vessel used in cleaning Mauktikas).
Mathurā (a place)		I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

Madanatrayodaśī	vr.	I. 137.1 (Kāmadeva to be worshipped with Damanaka etc. in).
Madanāturā	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Madāmohā	d. w.	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w.	I. 139.50 (wife of Vasudeva).
Madgura (a kind of fish)		I. 217.25 (stealing whose flesh one shall be born as a crow)·
Madhu (honey)		I. 48.35; 75.2 (quality of Karketana of the colour of).
	k. m.	139.23 (l. r.) (one of the 5 sons of Arjuna).
	k. m.	139.24 (l. r.) (son of Vṛṣaṣeṇa) (the origin of Vṛṣṇivaṁśa).
	k. m.	139.34 (l. r.) (son of Devakṣatra).
Madhucchanda	k. m.	I. 139.7 (l. r.) (son of Viśvāmitra).
Madhuratha	k. m.	I. 139.33 (l. r.) (son of Bhīmaratha).
Madhuvana	f.	I. 143.37 (Hanumān burning fruit (trees) at).
Madhuśrī	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Madhusūdana Viṣṇu	d.	I. 50.58 (saluted); 81.15 (in Mandāra mentioned in the list of Tīrthas); 87.8 (assuming the form of elephant, killed Purukutsara); (at the time of Svārociṣa Manu); 131.10 (saluted); 194.12 (requested to destroy all enemies); 222.12 (benefits of meditating on); 222.32 (efficacy of contemplation on).
	a Śālagrāma	I. 45.4 (saluted).
Manasyu	k. m.	I. 140.1 (l. r.) (son of Janamejaya).
Manu	m.	I. 5.12 (creation of Svāyambhuva^0); 5.2 (2 daughters of); 5.18; 5.19 (,,); 5.21 (daughters of); 87.1 (14 in number); (first is Svāyambhuva^0) (his sons were Agnidhra etc); 91.1 (Svāyambhuva etc.); (propitiated Hari).
		6.65 (etc. worshipping Hari).
	the second	87.5 (Svārociṣa, his son was Maṇḍaleśvara).
	the third	87.9 (sons of Auttama^0).
	the fourth	87.13 (sons of Tāmasa^0).
	the fifth	87.17 (sons of Raivata^0).
	the sixth	87.21 (sons of Cākṣuṣa^0).

6.4 (birth of Cākṣuṣa Manu, as son of Ripu).
the seventh 138.2 (Vaivasvata Manu, his birth and his sons etc).
138.3 (father of Ilā); 87.25 (sons of Vaivasvata°, were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣvāku from).
the eighth 87.31 (sons of Sāvarṇya°, the Bhaviṣya).
87.35 (son of Dakṣasāvarṇi, the ninth°)
87.38 (sons of Dharmaputra, the 10th°).
87.42 (sons of Rudraputra, the 11th).
87.46 (sons of Dakṣaputra, the 12th).
87.51 (sons of Raucya, the 13th).
87.55 (sons of Bhautya, the 14th°).
93.14 (as a Law-maker); 73.17 (according to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (°smṛti, quotation from).

Manudeva k. m. I. 141.6 (son of Pratītaka).
Manojava d. I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).
Manonmanī d. w. I. 40.5 (saluted);
a knot I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).
Manoramā w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Manoharā w. I. 6.31 (sons of).
Manda (Saturn) I. 61.13 (good in 4); 61.14 (good in 6).
Mandaga m. I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
Mandara 47.22 (a Vairāja class of temple);
mt. 1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).
Mandira I. 47.24 (a Puṣpaka class of temple).
Mandehā (a group of demons) I. 205.61 (theirnumber); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140.6 (l. r.) (son of Vitatha)
Mayanadī	r.	I. 83.40 (at Gayā; Brahmāraṇya situated to the west of).
Marakata	gem.	I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless° set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Marīcasaptamī	vr.	I. 130.1 (worship of Kārtikeya in Bhādrapada).
Marīci	s.	I. 5.3 (created by Brahmā); 5.10 (married Saṁbhūti); 5.26 (''); 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvarṇi Manu); 89.52 (etc. said to be led by Pitṛs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
Maru	k. m.	I. 138.44 (s. r.) (son of Śīghra);
	k. m.	138.47 (s. r.) (son of Haryaśva).
Marut	d.	I. 6.58 (49 in no.); 87.28 ('').
	k. m.	139.64 (l. r.) (son of Karandhama).
Marutta	k. m.	I. 138.8 (s. r.) (son of Avikṣita).
Marudvatī	w.	I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
Marudvanta	m.	I. 6.26 (born to Marudvatī, wife of Kṛśāśva).
Malaya	mt.	I. 55.6.
Maśīvaka	m.	I. 56.14 (one of the 7 sons of Bhāvya; lord of Śākadvīpa).
Mahākāla	d.	I. 18.17 (worshipped); 23.14 (worshipped); 23.27 (,,); 40.4 (saluted).

	a place	66.7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas);
	m.	87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).
Mahākālī	d. w.	I. 38.5 (Durgā).
Mahācaṇḍī	d. w.	I. 83.15 (at Muṇḍapṛṣṭha, in Gayā) (merits of worshipping).
Mahātala		I. 57.2 (one of the 7 regions).
Mahātmā	d.	I. 89.46 (one of the clans of Pitṛs).
Mahādeva (Śiva)	d.	I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Muṇḍapṛṣtha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
Mahādaitya	m.	I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
Mahādruma	m.	I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa).
Mahādhṛti	k. m.	I. 138.48 (s. r.) (son of Vibudha).
Mahān	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahānadī	r.	I. 55.8 (flowing in the central region); 81.26 (one of the Tīrthas);
	(at Gayā)	82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
Mahānavamī	vr.	I. 133.3 (observed in Śuklāṣṭamī, Uttarāṣāḍha); 134.6 (merits of Pūjā).
Mahānābha	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Mahānīla	gem	I. 72.18 (Indranīla is called so when it exits blue rays in milk).

Mahānemī	d.	I. 15.140 (Viṣṇu addressed as).
Mahāpadma (a Serpent)		I. 6.55 (born to Kadrū); 58.15 (lord of Mārgaśīrṣa); I. 47.25 (a Kailāsa type of temple).
Mahāpārśva	m.	I. 143.44 (demon killed by Rāma).
Mahāprāṇa	m.	I. 87.17 (son of Raivata Manu).
Mahābala	m.	I. 6.44 (one of the sons of Danu wife of Kaśyapa);
	m.	87.21 (son of Cākṣuṣa Manu);
	d.	89.46 (one of the clans of Pitṛs).
Mahābāhu	m.	I. 6.42 (one of the sons of Hiraṇyākṣa);
	m.	6.44 (one of the sons of Danu, wife of Kaśyapa).
Mahābhoja	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Mahāmanā	k. m.	I. 139.67 (l. r.) (son of Mahāśāla, better known by the name Uśīnara).
Mahāmīna	d.	I. 13.10 (Viṣṇu saluted as).
Mahāromā	k. m.	I. 138.48 (s. r.) (son of Kṛtirāta).
Mahālakṣmī (consort of Viṣṇu)	d. w.	I. 10.1 (saluted); 10.3 ("); 18.18 (worshipped); 45.32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsya); 81.27 (the Kṣetra where She is worshipped).
Mahāviṣṇu	d.	I. 15.4 See Viṣṇu.
Mahāvīra	m.	I. 56.16 (son of Puṣkara, Śabaleśa).
Mahāvīrya	k. m.	I. 138.46 (s. r) (son of Bṛhaduktha).
Mahāśāla	k. m.	I. 139.67 (l. r.) (son of Janamejaya).
Mahita	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahimāvān	d.	I. 89.46 (one of the clans of Pitṛs).
Mahiṣāsura	m.	I. 13.13 (killed by Kātyāyanī).
Mahiṣmān	k. m.	I. 139.21 (l. r.) (son of Sāhañji).
Mahendra	mt.	I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
Mahendrāṇī	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Maheśāna (Śiva)	d.	I. 14.2 (an interlocutor); 40.3 (").
Maheśeśa (Śiva)	d.	I. 34.54 (an interlocutor).
Maheśvara (Śiva)	d.	I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-

		locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 ("); 190.30 ("); 191.13 ("); 192.45 ("); 196.1 ("); 197.55 (Gāruḍīvidyā as narrated to Gaurī by); II. 4.50.
(Viṣṇu)	d.	15.37; 15.38.
Ma(ā)heśvarī (Consort of Śiva)	d. w.	I. 24.6 (worshipped in Tripurādipūjā); 27.1; 86.22 (merits of worshipping).
Mahodayapura		II. 17.5 (Babhruvāhana was king at).
Mahodara (a demon)	m.	I. 143.44 (killed by Rāma).
Māgadha	s.	I. 87.57 (at the time of Bhautya Manu); I. 141.8 (princes of).
Māgha	a month	I. 172.31 (a season commences with); 205.119 (one should bath in the morning in).
Māṇikyagiri	mt.	I. 71.4 (the mythological reference to the biles of Bala dropped by Vāsuki at).
Māṇḍavī	w.	I. 143.7 (daughter of Kuśadhvaja); (married by Bharata).
Māṇḍavya	s.	142.22 (while undergoing painful troubles, was made to swing by Kauśika seated on wife's shoulder); 142.23 (his curse).
Mātṛgaṇas	d.	I. 223.1-2 (addressing Śaṁkara, express their desire to devour the world); 223.18 (were formerly created by Śiva to destroy Andhaka).
Mādrī	w.	I. 145.8 (wife of Pāṇḍu, births of sons to).
Mādhava	d.	I. 15.32 (Viṣṇu addressed as); 15.37; 58.8 (in Jyeṣṭhā when Sun is there); 83.7 (merits of propitiating on); 87.55 (killing Iṣṭima taking the form of a peacock); 131.10 (saluted in Aṣṭamīvrata);
a Śālagrāma		I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śālmala); 58.5; 84.6 (by going to Uttara^0 one shall attain Siddhi); 84.7 (Piṇḍadāna at Dakṣiṇa^0 removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśīvrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Māriṣā	w.	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Mārīca	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Mārīci	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mṛkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (^{0}īśvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci arrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by^0).
Mālikā		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttāyata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māsopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśī Śuklapakṣa in Aśvinī).
Māhiṣmati (a place)		I 81.18.
Māhendrī	d. w.	I. 134.3 (worshipped); 198.4 ("); 198 9(").
Māheśī or Maheśvarī	d. w.	I. 38 5 (saluted); 40.1; 40.2 ("); 40.14 (Pūjā); 59.10 (her place or position); 134.3 (worshipped in Mahānavamīvrata); 198.2 ; 198.9 (").

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devas).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 ("); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravṛndā	d. w.	I. 28.11 (worshipped).
Mīmāṁsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryaśva); 140.19 (ruled Pāñcāla); (5 sons of).
Mukulī		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Muktāphala (maṇi)	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of gems obtained from Ahiśira); 69.22; 71.23 (an unset Vijāti of the gem shall shoot up rays).
Muktapāṇīya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamaṇḍapa (Pavilion in front of a temple)		I. 47.10 (its measurement and place of location).
Mukhābāṇa	m.	I. 141.2 (son of Nṛcakṣu) (in the line of Śatānīka).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
	s.	87.10 (at the time of Auttama Manu).
Muṣṭika	m.	I. 15.80 (wrestler slayed by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭapa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Muhūrtajas were born of).
Mūrcchanā	d.	II. 23.31 (has his abode in the Āgneya direction of Citragupta's).
Mūla (lā)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhovaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mṛkaṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkaṇḍeya).
Mṛga (Mṛgaśīrṣa)	star	I. 59.14 (good for journey); 59.19 (a Pārśvamukha star); 59.44 (good for Jātakarma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādha	d.	I.6.36 (one of the 11 Rudras).
Mṛṇāla (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch°).
Mṛtagaṅgā	r.	I. 55.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśī).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhātithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plakṣadvīpeśvara, 7 sons of).
	s.	87.36(at the time of Dakṣa Sāvarṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kaṇva).
Medhāvī	m.	I. 141.2 (son of Mukhabāṇa).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyeṣṭhā when Sun is there).
Menā	w.	I. 5.17 (born to pitṛs and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

Meru I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
mt. 54.6 (in Jambūdvīpa) (its extent); 55.2 (Kiṁpuruṣavarṣa lying south of).

Merudevī d. I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12(Ṛṣabha born as son of Nābhi and^0.

Maithilī (Sītā) w. I. 143.32 (Hanumān addressing^0); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).

Mainda a monkey I. 143.42 (in the Rāmāyaṇa story).

Mohinī d. w. I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 (").

Mauktika gem. I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Muktā, Muktāphala.

Yajurveda I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).

Yajña m. I. 5.22 (born to Ākūti and Ruci); 196.10 (requested to protect).

Yati k. m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).

Yadu k. m. I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).

Yama d. I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).

(The god of death d. 15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharaṇī); 52.16 (worshipped); 59.9 (lord of Bharaṇī);

		84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's requet to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitīyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava). II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men ; 8.1 (hears the words of Śravaṇas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata° is the punishing authrority for secret sins);
		I. 93. 4 (one of the 14 law givers).
self-control		I. 229.13 (one of the Aṅgas of Yoga).
Yamaja (tiwn)		I. 201.3 (type of horse to be rejected).
Yamalārjuna	m.	I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).
Yamaloka (place of Yama)		II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described); 5.2 (narration of "); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).
Yamunā	r.	I. 18.17 (worshipped) ; 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door) ; 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.
Yayāti	k. m.	I. 139.17 (I. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayānī); 139.18 (got 3 sons thro' Śarmiṣṭha).

Yavīnara	k. m.	I. 140.14 (l. r.) (son of Dvimīḍa).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Yaśas	m.	I. 5.30 (born to Dharma).
Yaśā		II. 22.39 (one of the 10 Nāḍīs).
Yaśodā	w.	I. 131.9 (Arghya offered to⁰; in Aṣṭamī-vrata).
Yājñavalkya	s.	I. 92.17 (obtained the favour of Viṣṇu to lay down rules of conduct); 93.1 (Dharma according to); 93.3 (as interlocutor); 94 (as interlocutor); 95 (,,); 93.7-13 (Varṇa-dharma according to); 94.1-32 (,,); 95.1-33 (Gṛhasthadharma-nirṇaya according to); 96.1-72 (Gṛhasthavidhi according to, ; 97.1-10 (Dravyaśuddhi according to); 98.1-19 (Dānavidhi according to); 99.1-39 (Śrāddhavidhi according to); 100.1-16 (narrating Vināyakopasṛṣṭa lakṣaṇa); 101.1-12 (Grahaśānti according to); 102.1-16 (Vānaprasthadharma according to); 103.1-5 (Bhikṣudharma according to); 104.1-4 (description of what happens to a sinner as told by); 105.1-70 (,,); 106.1-25 (pollution by death accordig to).
Yādava	a race	I. 15.129 (Viṣṇu addressed as one mindful of the welfare of); 145.39 (annihilation of).
Yādavanandana (Balarāma)	d.	I. 194.18 (requested to kill one's enemies with his plough).
Yāmāḥ	d.	I. 87.3 (one of the 4 Somapāyins).
Yāmī	w.	I. 6.24 (one of the 10 daughters of Dakṣa, married by Kṛśāśva); 6.27 (Nāgavīthi born to).
Yāmyapura (the abode of Yama)		II. 5.79 (Preta's way to); 5.80 (the different cities on the way to); 6.3 (reached by Preta on the 18th day).
Yugāntara	k. m.	I. 139.40 (l. r.) (son of Kuli) (a Śaiveya).
Yudhājit	k. m.	I. 143.8 (maternal uncle of Bharata and Śatrughna).
Yudhiṣṭhira	k. m.	I. 139.53 (born to Pṛthā, by God of Virtue); 145.9 (mighty and valiant); 145.

		18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parīkṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
Yuvanāśva	k. m.	I. 138.19 (s. r.) (son of Ārdra).
	k. m.	138.24 (s. r.) (son of Ambarīṣa).
Yuvanāśvaka	k. m.	I. 138.22 (s. r.) (son of Pūjāśva).
Yūthī		I. 205.48 (one of the trees, used in cleaning the teeth).
Yonistoyā	r.	I. 56.7 (In Plakṣadvīpa).
Yaudheyī	k. m.	I. 140.39 (l. r.) (son of Yudhiṣṭhira).
Raghu	k. m.	I. 139.19 (l. r.) (one of the 3 sons of Yadu).
	k. m.	143.2 (born in the line of Ikṣvāku).
Raja	m.	I. 54.16 (one of the 4 sons of Bhauvana).
	k. m.	138.3 (s. r.) (son of Ilā and Budha).
Rajogātra	s.	I. 5.15 (one of the 7 sons of Vasiṣṭha and Ūrjā).
Raji	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
Rati	w.	I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
Ratināra	k. m.	I. 140.4 (l. r.) (son of Ṛteyu).
Ratna	gem	I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Pūjā to be done); See also Maṇi and other individual names.
Rathīnara	k. m.	I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
Rathaujā	s.	I. 87.10 (at the time of Auttama Manu).
Ramaṇa	m.	I. 6.31 (son of Manoharā).
Ramā (consort of Viṣṇu)	d. w.	I. 71.5 (gracing the region beyond Himālayas).

Rambhaka	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
Rambhā	d. w.	I. 58.10 (dwells in Āṣāḍha when Sun is there); 58.19 („ in Phālguna).
	w.	132.9 (wife of Vīra, resident of Pāṭaliputra).
Rambhātṛtīyā	vr.	I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pauṣa to observe fast).
Ramya	m.	I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
Ramyaka	mt.	I. 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d.	I. 42.6 (one of the Tantudevatās of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayuji, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Daksiṇanāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptamī); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramaṇa, bathing at night is prescribed);
	m.	87.5 (one of the sons of Svārociṣa Manu).
Rasātala	place	I. 89.25 (where Nāgas worship the manes).
Rākā	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Rāghava (Rāma)	d.	II. 142.18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhīṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
Rājavarddhana	k. m.	I. 138.8 (s. r.) (son of Tama).

Rājasūya (a sacrifice)		I. 84.16 (Phala); 145.15 (performed by Pāṇḍavas).
Rājādhidevī	w.	I. 139.52 (daughter of Śūra); 139.55 (2 sons of).
Rāma	d.	I. 1.31 (as Viṣṇu's 19th Avatāra); 52.25 greatness of wife of); 86.10 (as an Avatāra of Viṣṇu)· 86.11 (Dāśarathi); 138.36 (one of the 4 sons of Daśaratha); 138.37 (Kuśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Citrakūṭa etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Tāḍakā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śṛṅgaverapura with Sītā & Lakṣmaṇa discarding the kingdom); 143.13 (Bharata's rule of his kingom); 143.14 (moves to the hermitage of Atri); 143.15 (maks obseisance to Sutīkṣṇa and Agastya and reaches Daṇḍakāraṇya); 143.16 (disgraces Śūrpaṇakhā); 143.18 (kills Khara, Dūṣaṇa etc.); 143.19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of); 143.22 (returns and finds the Parṇaśālā empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at Ṛṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Dūta of); (and aske for something which Rāma may identify); 143.35 (at the court of Laṅkā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to Laṅkāpurī); 143.39 (confers the wealth of Laṅkā on Vibhīṣaṇa taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

Rākṣasas); 143.50 (rules for 11000 years);
s. I. 87.32 (at the time of Sāvaṇi Manu);
m. I. 139.6 (l. r.) (son of Jamadagni) (ie. Paraśurāma).

Rāmagiryāśrama (a place) I. 81.8.

Rāmatīrtha (a place) I. 83.4 (at Gayā, merits of performing Śrāddha at); 83.33 and 83.64 (merits of bathing at).

Rāmaratha k. m. I. 138.53 (s. r.) (son of Anenas).

Rāmahrada a I. 83.24 (at Gayā ; merits of performing Śrāddha at).

Rāmāyaṇa I. 143.1 (narration of merits of hearing).

Rameśvara (a place) I. 81.9 ; 83.14; 86.31.

Rāvaṇa m. I. 15.91 (Viṣṇu addressed as destroyer of); 142.14 (killed by Rāma); 143.18 (instigated by Śūrpaṇakhā, came to abduct Sītā); 143.21 (abducted Sītā); (defeated Jaṭāyu and reached Laṅkā); 143.30 (Hanumān saw Sītā scolded by); 143.35 (Hanumān addressed); 143.46.

Rāvaṇagaṅgā r. I. 70.4 (in Siṁhaladeśa); 70.14 (nature of Kuruvindakas obtained from).

Rāvaṇi (Indrajit) m. I. 143.46 (killed by Lakṣmaṇa).

Rāhu (a planet) d. I. 7.3 (saluted) ; 16.16 (saluted); 17.6 (worshipped); 19.7; 19.8 (its rule over the day in the order); 23.11 (worshipped); 39.13; 39.14 (saluted); 60.2 (Daśā period of); 60.5 (effects of Daśā of); 61.15 (good in 11th house); 67.2 (etc. are deemed to be controlling the right nostril); 205.116 (bathing in night permitted only when one sees).

Ripu k. m. I. 6.3 (son of Divañjaya in the line of Uttānapāda); 6.4 (Śrīmān, son of).

Rukma k. m. I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).

Rukmakavaca k. m. I. 139.28 (l. r.) (son of Śitagu) (5 sons of).

Rukmāṅgada m. I. 125.7 (obtained Mokṣa, after observing

		Ekādaśī Vrata, remaining awake and hearing Purāṇa).
Rukmiṇī (consort of Kṛṣṇa)	d.w.	I. 28.10 (worshipped); 139.60 (one of the 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).
Rucaka		I. 47.22 (a Vairāja class of temple).
Ruci	m.	I. 1.20 (Yajña born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyambhuva Manu); 88.2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocāś words to); 90.7 (get a son named Raucya thro' Māninī, daugher of Pramlocā).
Rucirāśva	k. m.	I. 140.11 (l. r.) (son of Senajit).
Rudra		I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 ("); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 ("); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 ("); 2.43 ("); 2.46 ("); 2.55 ("); 2.56 ("); 3.1 (heard the Purāṇa from Viṣṇu); 3.8 ("); 4.2 (as an interlocutor); 4.8 ("); 4.11 (Hari becomes^{0} rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Satī, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajña); 5.34 (gets angry and destroys Dakṣayajña); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 ("); 31.4 ("); 31.16 ("); 31.26 (Viṣṇu saluted as worthy of worship by); 31.29 (an interlocutor); 32.18 ("); 33.6 ("); 34.15 (");

34.21 ("); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 ("); 34.41 ("); 34.53 ("); 35.2 (Gāyatrī spoken as ⁰śikhā); 36.1 (an interlocutor); 39.9 („); 39.4 („); 39.6 („); 39.10 („); 39.11 („); 39.7 (worshipped); 39.2 („); 39.4 („); 39.10 („); 40.3 („); 40.14 („); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 („); 55.5 („); 57.9 („); 59.1 („) (star of); 59.43 (an interlocutor); 59.5 („); 62.12 („); 63.14 („); 63.17 („); 66.14 („); 83.5 (worshiped at Gayātīrtha); 86.9 (Mahā⁰ as an Avatāra of Viṣṇu); 86.30 (⁰īsvara, worshiped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, 19, 47, 67, 70, 73, 83 („); 178.9 („); 178.10 („); 178.20 (an interlocutor); 178.22 („); 179.2 („); 182.19 („); 182.21 („); 182.26 („); 183.4 183.13 („); („); 183.16 („); 184.24 („); 185.3 („); 185.20 („); 185.24 („); 185.36 („); 186.3 („); 186.7 („); 186.14 („); 187.2 („); 187.14 („); 188.2 („); 189.14 („); 190.2 („); 190.14 („); 190.15 („); 190.18 („); 191.3 („); 192.23 („); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).

Rudra d. I. 6.36 (11 in number); 87.29.

Rudra k. m. I. 138.3 (s. r.) (son of Ilā and Budha).

Rudrapāda (a place) 84.20 (at Gayā, merits of doing Śrāddha at); 84.23.

Rudraputrāḥ I. 5.6 (were in many and were valarous);

Rudraloka I. 86.30 (obtained as a merit of worshipping Rudraeśvara);.
II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42.9 (in the sacred thread).
Rudrākṣa		I. 172.19 (is worn while reciting Mantras).
Rudhira	gem	68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m.	I. 6.4 (son of Cākṣuṣa Manu) (Śrīmān, as son of).
	d.	24.7 (one of the 8 Bhairavas).
	k. m.	138.40 (s. r.) (son of Ahīnaka).
Ruruka	k. m.	I. 138.28 (s. r.) (son of Vijaya).
Rurubhairava	d.	I. 198.2.
Ruṣadratha	k. m.	I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w.	I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Kareṇumatī, Mbh. Ādi. 95.79).
Revata	k. m.	I. 138.14 (s. r.) (son of Devaka).
Revatī	star	I. 38.5; 59.9 (star of Pauṣa); 59.14 (auspicious for journey); 59.19 (Pārśvamukha); 59.34 (⁰traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddhayoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jātakarma etc.); 60.11; 61.11 (good if well situated).
		II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and).
	w.	138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śāraṇa etc.).
Revanta	d.	I. 86.22 (at Gayā); (merits of worshipping).
Raivata	d.	I. 6.36 (one of the 11 Rudras).
	k. m.	I. 138.4 (s. r.) (son of Revata).
Romaka	gem	I. 80.2 (said to be one of the best varieties of Vidruma).
Romapāda	k. m.	I. 139.30 (l. r.) (son of Vidarbha).
	k. m.	139.71 (l. r.) (son of Dharmaratha).
Rohaka		II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs); 12.43 (had face resembling a a mountain).

Rohiṇī (star) I. 59.2 (of Brahmā); 59.15 (auspicious for wearing garments); 59.22 (Ūrdhvamukha); 59.35 (causes on the day of Guru, Autpātika-yoga); 59.40 (Saturn in⁰, causes Siddha-yoga); 59.43 (Śukra in⁰, causes Viṣayoga);
w. 139.56 (wife of Vasudeva); (mother of Balabhadraka).

Rohita m. I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
d. 87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).

Rohitākṣa k. m. I. 138.27 (s.r.) (son of Hariścandra).

Raucya m. I. 89.67 (son of Ruci); 90.7 (birth of).

Raudrāśva k. m. I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).

Raurava (a Naraka) I. 85.10 ; 217.31.

Lakṣmaṇa m. I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Laṅkā with); 143 46 (kills Rāvaṇi).

Lakṣmaṇā w. I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).

Lakṣmī d. w. I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted) ; 40.6 ("); 66.21; 86.23 (worshipped at Gayā); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).

Lakṣmīnārāyaṇa (a Śālagrāma) I. 45.26 (requested to protect); 45.27 (,,); 66.1.

Laṅkāpurī I. 143.21 (Rāvaṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa); 143.40 (Rāmas arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at ^{0} by Rāma).
Lajiṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
Lambana	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Lambā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Ghoṣa born to).
Lambodara	d.	I. 129.21 (Vināyaka).
Laya	m.	I. 5.29 (Vinaya born to).
Lava	k. m.	I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
Lavaṇa	demon	I. 143.50 (killed by Śatrughna); 6.10 (his daugher Sāmudrī was married by Prācīnabarhis in the line of Pṛthu).
Lavalī		I. 72.1 (a flower at Siṁhaladeśa).
Lākṣā		I. 70.8 (Padmarāga resemling in colour).
Lābha	d.	I. 87.40 (one of the 47 Marut devatas).
Lābhaga	s.	I. 6.64 (at the time of 10th Manu).
Liṅga (form of Śiva)		I. 47.11 (measurement of^0) (should be equal with Pīṭha); 47.13 (construction of a temple based on the measurement of).
Lekhāḥ	d.	I. 87.23 (one of the clans (Gaṇa)).
Lokāntara		I. 69.24 (Muktāphalas obtained from).
Lobha		I. 5.28 (born to Puṣṭi).
Vakra		I. 47.27 (a Trip (v)iṣṭapa type of temple).
Vakratuṇḍa		I. 129.21 (a form of Vināyaka worshipped).
Vaṅga	k. m.	I. 139.69 (l. r.) (one of the several sons of Bali).
Vajra		47.27 (a Trip (v)iṣṭapa type of temple).
	gem	68.9; 68.15 (its Parīkṣā); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not

		to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);
	k. m.	I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 (") (succeeded Kṛṣṇa as a king).
Vajranābha	k. m.	I. 138.41 (s. r.) (son of Vuktha).
Vaṭa	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Vaṭukā	d. w.	I. 198.5 (saluted).
Vaḍavāmukha	d.	I. 194.15 (requested to destroy the sins).
Vatsajāti	k. m.	I. 140.2 (l. r.) son of Sañjāti).
Vatsaprīti	k. m.	I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāṁśu and Khanitra).
Vatsara (year)		I. 66.8-13 (names of cycle of years-namely Prabhava etc.).
Vatsavyūha	m.	I. 141.5 (son of Urukṣaya).
Vanabandhu	m.	I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharma Dākṣāyaṇa); 5.29 (Vyavasāya born to).
Vapuṣmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śālmala ; and his sons-all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who grants boons)	d.	I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
	d.	89.45 (one of the clans of Pitṛs).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varānanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hiraṇyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktāphalas obtained from); 69.8.
Variṣṭha	m.	I. 87.31 (son of Sāvarṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āṣāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak) ; 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Vareṇya	d.	I. 89.45 (one of the clans of Pitṛs).
Varccā	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktāphalas obtained from).
Varṣaparvata	mt.	I. 54.8 (their names and location in Jambudvīpa).

Varṣopala	hail	I. 69.9 (a variety of Muktāphalas which resemble).
Valabhī		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavaḥ	d.	I. 6.26 (born of Vasu, wife of Kṛśāśva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Ūrjā); 5.15 (his 7 sons who were all sages); 15 72 (Viṣṇu addressed as); 58.10 (dwells in Āṣāḍha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhāśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.26 (Vasavaḥ born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as °priya); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Māriṣā); 139.56 (referred to as Dundubhi); 139.57 (getting six sons thro' Devakī); 139.58 (his 6 sons killed by Kaṁsa); 144.1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I. 138.25 (s. r.) (son of Haryaśva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svāhā to); 5.26.

	k. m.	139.63 (l. r.) (a scion of the race of Turvasu).
Vāgīśvara (Brahman)	d.	I. 206.36 (Tarpaṇa offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvarṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vatāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requesteded to protect); 196.7 (requested to protect).
	a Sāla-grāma	I. 45.5 (saluted); 45.20 (Vartula and hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān). 215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75.1 (mythological reference to the nails of the demons carried thrown in Padmavana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasī	a place	I. 52.7 (merits of bathing at); 66·6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārāhī	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
a Śakti	d. w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

		ṭaka and Padmanābha are stationed in); I. 215.20 (the 11th Upapurāṇa).
Vāruṇī	m.	I. 87.35 (the 9th Manu) (Dakṣa Sāvarṇi).
Vārṣapārvaṇī	w.	I. 6.45 (one of the daughters of Svarbhānu).
Vālin	the monkey	I. 143.25 (killed by Rāma).
Vāsava (Indra)	d.	I. 59.8 (lord of Dhaniṣṭhā).
Vāsuki		I. 6.54 (one of the important serpents); 17.9 (worshipped); 43.2 (his brother's words to Hari); 58.7 (dwells in Caitra when Sun is there); 71.1 (mythological reference to the biles of the demon Bala being carried by); 129.23 (to be worshipped on certain days in particular months); 129.25 (").
Vāsudeva	d.	I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa becomes Vāhana of Hari, by the gracc of); 4.3; 7.6 (saluted); 12.4 (saluted); 12.9 ("); 12.14 (one of these forming Navavyūha); 14 3; 31.23 (saluted); 32.3; 32.6 (saluted); 32.17 ("); 32.19 (contemplated upon); 32.21 (worshipped); 32.24 ("); 32.29 ("); 32.40 (worshipped); 45.8 (saluted); 126.6 (saluted); 131.10 (worshipped in Aṣṭamī); 131.19 (saluted); 136.6 (saluted); 138.16 (Rathīnara as a devotee of); 144.1 (born to Vasudeva); 145.15 (Arjuna marrying Subhadrā the sister of); 145.40 (His incarnation again to protect Devas and to destroy wicked); 194.5 requested to protect); 194.24 (His Cakra is requested to destroy sin); 194.29 (requested to destroy all Jvaras); 195.1 (Mantra saluting); 222.11 (the importance of contemplation on); 222.17 (His Mantra is always purifying); 222.22 (importance of contemplating upon); 222.25 (benefits of having one's mind firm on); 222.31 (compared with shade of a tree); 222.47 (no greater Tīrtha than).

a Śālagrāma		I. 45.14 (worshipped); 45.28 ("); 47.43 (worshipped); 66.2.
Viṁśaḥ	k. m.	I. 138.6 (s. r.) (son of Kṣupa).
Vikaṭaḥ	d.	I. 129.21 (as a form of Gaṇapati).
Vikukṣi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku (known as Śaśāda) (had a son Purañjaya).
Vikṛti	k. m.	I. 139.32 (l. r.) (son of Jīmūta).
Vikṣipa	d.	I. 6.63 (one of the 49 Marut devatas).
Vighnarāja, Gaṇapati Vighneśa	d.	I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
Vicitra	m.	I. 87.51 (son of Raucya Manu).
	k. m.	140.35 (l. r.) (son of Śantanu and Satyavatī); 140.36 (married Ambikā and Ambālikā); 145.6 (married daughter of Kāśirāja); (after his death, sons were born to them thro' Vyāsa).
	k. m.	II. 6.20 (of Citranagara).
Vijaya		I. 47.27 (a Tripiṣṭapa type of temple).
	m.	87.31 (son of Sāvarṇi Manu).
	k. m.	138.27 (s. r.) (son of Cañcu).
	k. m.	138.56 (s. r.) (son of Jaya).
	k. m.	139.15 (l. r.) (son of Sañjaya).
	k. m.	139.73 (l. r.) (son of Jayadratha).
Vijayasaptamī	vr.	I. 130.7 (one desirous of victory advised to observe).
Vijayā	d. w.	I 17.9 (worshipped); 38.2 (worshipped in order from Mārga tṛtīyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to);
	w.	132.9 (daughter of Vīra, a Brahmin of Pāṭalīputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

		Budhāṣṭamīvrata, to liberate her mother from the pangs of hell).
Vijayī	w.	I. 140.39 (wife of one of the Pāṇḍavas).
Vitatha	d.	I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m.	140.6 (l. r.) (son of Bharata).
Vitala		II. 57.2 (one of the 7 Lokas).
Vitṛṣṇā	r.	I. 56.7 (in the Śālmaladvīpa).
Vidarbha	k. m.	I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
Vidarbhā	r.	I. 55.9 (flowing in the central region).
Vidura	k. m.	I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
	k. m.	145.7 (son of Bhujiṣyā)
Vidūratha	m.	I. 187.46 (son of Dakṣaputra Mnau).
	k. m.	139.48 (l. r.) (son of Bhajamāna).
	k. m.	139.49 (l. r.) (son Śūra).
	k. m.	140 16 (l. r.) (son of Purañjaya).
	k. m.	140.31 (l. r.) (son of Suratha).
Vidyā	d.	I. 86.23 (at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
Vidyādhara	d.	I. 86 29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
Vidyujjihva	m.	I. 143.43 (killed by Rāma).
	d.	223.6 (an attribute of Visṇu).
Vidyuta	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Vidyudambā	r.	I. 56.10 (in Kuśadvīpa).
Vidruma	mt.	I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I. 68.10; 80.1 (obtained from Kerala); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhātā	m.	I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 („).
Vidhāraṇa	d.	I. 6.62 (one of the 49 Marut devas).
Vidhṛti	r.	I. 56.7 (in Śālmaladvīpa).
Vinata	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
	k. m.	138.3 (s. r.) (son of Sudyumna).
Vinatā	w.	I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 („); 2.53 (Garuḍa addressed as son of).
Vinaya		I. 5.29 (born to Laya).
Vināyak		I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati);
	a tīrtha	81.8 (Vaināyaka).
Vinīta	m.	I. 87.9 (one of the sons of Auttama Manu).
Vindhya (ka)	mt.	I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
Vipṛthu	k. m.	I. 139.43 (l. r.) (son of Citraka).
Vipracitti	m.	I. 6.44 (son of Danu and Siṁhikā); 6.48.
Vibudha	k. m.	I. 138.48 (s. r.) (son of Devamīḍha).
Vibhīṣaṇa	m.	I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpurī).
Vibhu	m.	I. 54.14 (son of Prastara).
	k. m.	I. 87.20 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhūti	k. m.	I. 138.7 (s. r.) (son of Khanīnetra).
Vibhrāja	k. m.	I. 140.13 (l. r.) (son of Sukṛti).

Vimalā	d. w.	I. 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana).
Vimāna		I. 47.22 (a Vairāja class of temple). 47.24 (a Puṣpaka class of temple).
Vimukta	d.	I. 6.63 (one of the 49 Marut devatas).
Vimocanī	r.	I. 56.7 (in Śālmaladvīpa).
Viraja	m.	I. 5.10 (one of the sons of Paurṇamāsa);
	s.	87.22.
Virajā (a place)		54.16 (one of the children of Bhauvana); 81.16; 81.19 ; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
Virāṭ	d.	I. 6.64 (one of the 49 Marut devatas).
Virāṭa		I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
Virūpa	k. m.	I. 138.16 (s. r.) (son of Ambarīṣa).
Virocana	m.	I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvarṇi Manu).
Vilomā	k. m.	I. 139.44 (l. r.) (son of Kapotaromaka).
Vivasvān	d.	I. 6.38 (one of the Suns); 17.8 (''); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādrapada).
	m.	138.2 (birth of) (birth of Manu).
Vivimśaka	k. m.	I. 138.6 (s. r.) (son of Vimśa).
Vivikṣipa	m.	I. 87.13 (one of the sons of Tāmasa Manu).
Viśākha		I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
Viśākhā	star	59.5 (Indrāgni as lord of); 59.16 (Adhovaktraḥ); 59.34 (Mṛtyuyoga caused by Sun in); 59.45 (causes death in journey).
Viśāla	w.	I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra).
	m.	84.34 (benefited by Piṇḍadāna at Gayā); 84.35 (was told by Brahmins how he will

		get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).
	k. m.	138.11 (l. r.) (son of Tṛṇabindu and Alambuṣā).
	a country	139.13 (its rulers known as Vaiśālakas).
Viśva	m.	I. 87.43 (one of the sons of Rudraputra Manu).
	d.	89.43 (one of the 9 clans of Pitṛs).
Viśvakarmā	m.	I. 6.34 (son of Prabhāsa).
Viśvaksena	d.	I. 126.9 (worshipped).
Viśvajit	k. m.	I. 140.11 (l. r.) (son of Jayadratha).
	k. m.	141.11 (son of Satyajit).
Viśvapātā	d.	I. 89.45 (one of the clans of Pitṛs).
Viśvabhuk	d.	I. 89.43 (one of the nine clans of Pitṛs).
Viśvarāta	k. m.	I. 138.19 (s. r.) (son of Pṛthu).
Viśvarūpa	m.	I. 6.35 (son of Tvaṣṭṛ).
Viśvasaha	k. m.	I. 138.35 (s. r.) (son of Ailavila).
	k. m.	138.42 (s. r.) (son of Uṣitāśva).
Viśvā	w.	I. 6.24 (one of the wives of Kṛśāśva); 6.26 (Viśvedevās were born to).
Viśvācī	d.	I. 58.14 (one of those who rule in Kārttika).
Viśvāmitra	s.	139.5 (son of Gādhi); 58.19 (resides in Phālguna); 87.27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of°; from Subāhu and others); 145.42 (as father of Suśruta).
Viśvāvasu	d.	I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).
	m.	139.2 (one of the 6 sons of Purūravas and Urvaśī).
Viṣṭi	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Viṣṇu	d.	I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 (''); 13.6 (''); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is°); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Storra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamaṇḍala); 58.20 (,,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurṇamāsyā); 81.15 (at Mohadaṇḍa, a Tīrtha); 81.21 (the

rivers orginating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Bāṣkali killed by); 87.12 (killing Pralamba, asuming the form of a fish); 87.20 (as killer of Asura Śāntaśatru,); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 („); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of°); 193.17 (if remembered when taking *auṣadha*, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all *siddhis*); 194.29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanīya fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with *āmalaka* in Ekādaśī); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Saṁsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 ("); 224.15 ("); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worshipped always);224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śālagrāma 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

Viṣṇuuloka	(abode of Viṣṇu)	I. 14.12 (obtained as a result of reading this ch.); 31.30 (one who hears, reads etc. the Viṣṇvarcana described here shall reach); 32.41 (,,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by reading which one reaches); 33.16 (,,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārohaṇa which conveys one to); 83.55 (one who visits Koṭitīrtha shall make Pitṛs reach); 121.8; 213.22 (by doing certain deeds one goes to); II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
Viṣvakjyoti	m.	I. 54.16 (son of Śatajit).
Viṣvaksena	d.	I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
	k. m.	140.13 (l. r.) (son of Brahmadatta).
Vistara	s.	I. 87.43 (during the time of Rudraputra Manu).
Vihaṅgama (birds)		I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
Vihartā	d.	I. 6.61 (one of the 49 Marut devas).
Vītahavya	k. m.	I. 138.57 (s. r.) (son of Sunaya).
Vītihotra	m.	I. 139.13 (son of Dhṛṣṭaketu).
Vīra	m.	I. 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
Vīraṇa	m.	I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr.	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Dakṣaputra Manu).
Vuktha	k. m.	I. 138.41 (s. r.) (son of Chala).
Vṛkadeva	k. m.	I 139.46 (l. r.) (son of Devaka).
Vṛkṣa		47.25 (a Kailāsa type of temple).
Vṛṣa	d.	I. 87.45 (Indra at the time of Rudraputra Manu).
Vṛṣaṇa	k. m.	I 139.23 (l.r.) (one of the 5 sons of Arjuna).
Vṛṣadarbha	k. m.	I. 139.68 (l. r.) (son of Sivi (Śibi?)).
Vṛṣadhana	k. m.	I. 139.16 (l. r.) (son of Kratu).
Vṛṣa (bha)	d.	I. 6.41 (as an interlocutor); 7.7 ("); 9.6 ("); 13.12 ("); 15.3 ("); 15.159 ("); 16.16 ("); 31.2 ("); 31.12 ("); 31.20 ("); 32.6 ("); 32.20 ("); 33.2 ("); 34.5 ("); 34.6 ("); 34.16 ("); 34.22 ("); 34.32 ("); 34.44 ("); 34.47-("); 34.48 ("); 39.19 ("); 40.2 ("); 40.7 ("); 40.8 ("); 40.10 ("); 42.13 ("); 43.3 ("); 45.31 ("); 54.6 ("); 55.1 ("); 55.11 ("); 57.1 ("); 58.2 ("); 58.4 ("); 59.5 ("); 59.18 ("); 59.42 ("); 62.11 ("); 176.7 ("); 177.18 ("); 177.38 (i'); 177.54 ("); 177.57 ("); 177.65 ("); 181.4 ("); 182.25 ("); 182.28 ("); 185.22 ("); 186.10 ("); 186.13 ("); 187.2 ("); 187.9 ("); 190 16 ("); 190 21 (");
Vṛṣaparvā	m.	I. 6.44 (one of the sons of Danu).
Vṛṣabha		I. 47.26 (a Mālaka type of temple).
Vṛṣasena	m	I. 87.39 (son of Dharmaputra Manu).
Vṛṣākapi	d.	I. 6.36 (one of 11 Rudras).
Vṛṣṇimān	m.	I. 141.2 (son of Śucidratha) (in the line of kings).
Vṛṣṇī (ṇi)		I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Vaṁśa of); 139.31 (son of Kunti, son of Caidya).
	k. m.	139.36 (l. r.) (one of the 8 sons of Sāttvata)

	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
	k. m.	139.41 (l. r.) (in the line of Anamitra).
Vegavatī	d. w.	I. 198.1 (Tripurā addressed as).
Vegavān	k. m.	I. 138.10 (s. r.) (son of Dhundhumān).
Veṇa	k. m.	I. 6.5 (who was unrighteous and was killed by sages).
Veṇī	r.	I. 81.21.
Veṇīratna		I. 143.33 (given by Sītā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
Veṇukā	a trea	I. 56.15 (in the Śākadvīpa).
Veṇumān	m.	I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
Veṇvātaṭa		I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
Vedabāhu	s.	I. 87.18 (at the time of Raivata Manu).
Vedasmṛti	r.	I. 55.7 (flowing in the central region).
Vaikuṇṭha		I. 45.24 (description of one of the śālagrāmas).
	d.	87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
Vaitaraṇī	w.	I. 5.17 (born to Pitara and Svadhā) (Brahmavādini).
	r.	83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
Vaituṇḍya	m.	I, 6.30 (son of Āpa, in the line of Uttānapāda).
Vaidiśa	a place	II. 17.22.
Vaiḍūrya	gem	I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranīla); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good

		one brings the wearer good luck and vice-versa); 73.9 (Vijātis of); 73.11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of).
Vainateya	d.	I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
Vaibhrāja	m.	I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
Vairāja		I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
Vairaṇī	w.	I. 6.15 (married by Prajāpati and birth of 1000 sons to).
Vaivasvata	d.	I. 52.16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins).
Vaivasvatapura		II. 9.3-4 (Dānas pleasing the people of).
Vaivasvata (Manu)	m.	I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
Vaiśampāyana	s.	I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
Vaiśvānara	d.	I. 6.46 (whose 2 daughters were married by Mārīca); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulance if worshipped in Kṛṣṇapakṣa Pratipat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
Vaiṣṇavī	d. w.	I. 24.6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekādaśī or Tṛtīyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīyā); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūjā); 198.9 (worshipped outside in Tripurāpūjā).

Vyaṁśa	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
Vyavasāya		I. 5.30 (born to Ātmaja).
Vyāḍi	m.	I. 69.37 purifying Mauktika as told by).
Vyāsa	s.	I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 (”); 2.1 (”); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 (”); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 (”); 83.63 (”); 84.21 (”); 87.32 (at the time of Sāvarṇi Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had *niyoga* with the wives of Vicitravīrya); 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
Vyūhakṣetra	k. m.	I. 140.8 (l. r.) (son of Manyu).
Vyomā	k. m.	I. 139.32 (l. r.) (son of Daśārha).
Śakaṭa	m.	I. 144.3 (killed by Kṛṣṇa).
Śakuni	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
	m.	139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Sakuntalā	w.	I. 140.5 (wife of Duṣyanta).
Śakra	d.	I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Raji).
Śaṁkara (Śiva)	d.	I. 2.11 (addressed as an interlocutor); 4.13 (”); 6.19 (”); 13.12 (”); 14.12 (”); 30.4 (”); 31.13 (”); 31.28 (”); 32.2 (”); 32.8 (”); 32.21 (”); 32.25 (”); 32.26 (”); 32.27 (,,); 32.28 (,,); 32.40 (,,); 34.3 (,,) 34.14 (,,); 34.27 (,,); 34.33 (,,); 34.34 (,,); 34.55 (,,); 39.5 (,,); 39.14 (,,); 39.15 (,,); 40.12 (,,); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 (,,); 66.7 (,,); 87.50 (,,); 133.4

		(Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,,); 177.10 (,,); 177.26 (,,); 177.57 (,,); 177.62 (,,); 177.69 (,,); 180.4 (,,); 182.4 (,,); 184.16 (,,); 184.22 (,,); 185.14 (,,); 185.24 (,,); 185.28 (,,); 186.2 (,,); 188.2 (,,); 188.8 (,,); 191.15 (,,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).
	m.	6.43 (one of the sons of Danu).
	d.	15.85 (as an attribute of Viṣṇu).
Śaṅku	s.	I. 87.10 (at the time of Auttama Manu).
Śaṅkuśiraḥ	m.	I. 6.43 (one of the sons of Danu).
Śaṅkha		47.25 (a Kailāsa type of temple).
	gem	69.1 (Muktāphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6 ; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).
Śaṅkhapāla	a serpant	I. 58.12 (dwells in Bhādrapada when Sun is there); 197.12 (assigned to Pārthivamaṇḍala in the way of worship called Gāruḍīvidyā).
Śaṅkhalikhita	m.	I. 93.6 (one of the law-givers).
Śacī (consort of Indra)	w.	I. 206.36 (worshipped).
Śacīpati (Indra)	d.	I. 222.32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one' heart).
Śaṭha	m.	I. 139.57 (one of the sons of Revatī and Balabhadra).
Śatajit	m.	I. 54.16 (son of Rajas); 139.19 (l. r.) (son of Sahasrajit).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Śatadrū	r.	I. 55.9 (flowing in the central region).
Śatadyumna	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).

	k. m.	138.50 (l. r.) (son of Bhānumān).
Śatabhiṣak		I. 59.8 (of Varuṇa); 59.43 (Viṣayoga caused by Jupiter in); 59.44 (auspicious for Jātakarma etc.).
Śatarūpā	w.	I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughers of).
Śatānanda	m.	I. 140.20 (son of Divodāsa, the 2nd).
Śatānīka	m.	I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
	k. m.	140.38 (l. r.) (son of Nakula and Draupadī).
	m.	141.3 (son of Bṛhadratha).
Śatāyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Śatrājit	m.	I. 139.39 (son of Nighna).
Śatrughna	m.	I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,,); 143.4; 143.7 (married Kīrtimatī); 138.38 (sons of); 143.50 (killed Lavaṇa).
Śanaiścara (saturn)		I. 7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Śaṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Nairṛti); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Caturdaśī); 59.35 (Uttarāphālgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revatī causes bad Yoga); 60.2 (Daśā period of); 60.5 (Daśā destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
Śantanu	k. m.	I. 140.34 (l. r.) (one of the sons of Pratīpa); 140.35 (births of sons to⁰ thro' Gaṅgā and Satyavatī); 145.3 (born in the line of Āyu); 145.4 (Bhīṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavatī).

Śabala	m.	I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
Śabalāśva	m.	I. 6.17 (names of 1000 sons born to Dakṣa and Asiknī).
Śambara	m.	I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144 8 (killed by Pradyumna, son of Kṛṣṇa).
Śambalagrāma (a place)		I. 81.6.
Śambhu (Śiva)	d.	I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
Śaraṇa	m.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	s.	87.10 (at the time of Auttama Manu).
Śarmiṣṭhā	w.	I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
Śaryāti	m.	I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanyā was married by Cyavana).
Śarva		I. 6.36 (one of the 11 Rudras).
Śalya	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	145.32 (his fight with Dharmaputra).
Śaśabindu	k. m.	I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons) (among whom Pṛthukīrti and others were the best).
Śaśāṅka (moon)	d.	I. 61.8 (in 12th Avasthā, causes death); 61.13 (good in 4 to house).
Śaśāṅkakṛtaśekara (Śiva)	d.	I. 183.1 (as an interlocutor); 191.20 (,,); 192.19 (,,).

Śaśī (moon)	d.	I. 51.19 (one who wishes strength should adorn); 59.29 (*ekādaśī* is good in the association of); 59.34 (the Pūrvāṣāḍhā three good in); 61.1 (is looked upon by people as Guru, on Dvitīyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
Śākya	m.	I. 141.7 (son of Sañjaya).
Śākha	m.	I. 6.33 (son of Kumāra).
Śātātapa	m.	I. 93.5 (one of the law-givers).
Śāṇa		I. 73.18 (as a measure of weight) (4 Māṣas).
Śāntabhava	m.	I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
Śāntaśatru	m.	I. 87.20 (a daitya) killed by Viṣṇu).
Śānti	w.	I. 5.24 (one of the 13 married by Dharma Dākṣāyaṇa) ; 5.30 (Kṣema born to°); 40.8 (saluted); 206.37 (Tarpaṇa offered to° and other Ṛṣipatnīs); 140.17 (son of Nīla).
Śāntidevī	w.	I. 139.47 (daughter of Devaka)
Śāntirindra	m.	I. 87.39 (as one of the sons of Dharmaputra Manu).
Śārṅgadhārī	d.	I. 81.19 (at Śukratīrtha).
Śāla	k. m.	I. 140.35 (l. r.) (father of Śantanu).
Śālagrāma	(stone)	I. 45.1 (Lakṣaṇa of); 45.14 (description of diffetent kinds of).
	a place	54.12 (where Bharata, son of Ṛṣabha ruled); 66.5 (the place where° stones are found, is said to be sacred); 66.6 (a place which yield *mukti*); 81.14 (,, yields all things).
Śālāgṛha		I. 47.24 (a Puṣpaka class of temple).
Śālmala		I. 54.4 (one of the Dvīpas); 56.5 (Vapuṣmān as ruler of).
Śikhaṇḍin		I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arujuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
Śikhivrata	vr.	I. 129.1 (merits of observing).

Śitagu k. m. I. 139.28 (l. r.) (son of Uśana).

Śini (nī) k. m. I. 139.38 (l. r.) (son of Svadhājit); 140.7 (l. r.) (son of Amanyu).

Śibi m. I. 6.41 (one of the sons of Saṁhlāda); 87.16 (at the time of Tāmasa Manu whose enemy Bhīmarathāḥ were killed by Hari).
k. m. 139.39 (l. r.) (son of Anamitra).
k. m. 139.68 (son of Uśīnara).

Śibikāveśma I. 47.24 (a Puṣpaka class of temple).

Śiva d. I. 2.39 (as an interlocutor); 2.43 (,,); 2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one of 1000 names of Viṣṇu); 17.3 (as an interlocutor); 18.18 (worshipped); 19.1 (Prāṇeśvara rite as told by); 20.1 (collection of antras Muttered by); 22.1 (Arcana for); 22.2; 23.1(Arcana of °);23.13(worshipped); (,,) 23.17 23.24 (°pada); 23.25; 23.26 (as an interlocutor); 23.27 (pūjā); 23.31; 23.32; 23.33 (by doing Bhūtaśuddhi one shall become°); 23.49 (one has to contemplate an); 25.10 (saluted); 32.17 (saluted); 33.12 (saluted); 42.1 (investiture of sacred thread for); 42.4 (as an interlocutor); 42.6 (one of those who govern the threads of sacred thread); 42.19 (°tattva saluted); 42.20 (saluted); 43.6 (as an interlocutor); 43.9 (as residing in Tantus);
59.8 (as an interlocutor); 59.35 (,,); 66.20 (saluted); 81.12 (and others have place in Jambūsara, a Tīrtha); 82.3; 82.4; 86.30 (worshipping Somanātha, one shall attain Śivaloka); 86.32 ("Kedāra"); 129.5 (to be worshipped in Kṛṣṇatṛtīya, along with Umā): 131.1 (to be propitiated in Bhādrapada Aṣṭamī); 148.16 (the Doṣa compared to weapon of); 177.23 (as an interlocutor); 177.28 (as an interlocutor); 177.30 (as an interlocutor); 177.41 ('');

		177.46 ("); 177.77 ("); 177.81 ("); 182.23 ("); 184.6 ("); 184.25 ("); 184.32 ("); 185.21 ("); 185.27 ("); 185.37 ("); 186.11 ("); 187.1 ("); 188.7 ("); 188.10 ("); 188.11 ("); 190.11 ("); 191.16 ("); 192.32 ("); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsiṁha);
	m.	26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).
Śivadūtī	d. w.	I. 38.5 (Durgā addressed as).
Śivadharma		I. 215.18 (4th Upapurāṇa; narrated by Nandīśvara).
Śivarātri	vr.	I 124.1 (on the story of).
Śivā	w.	6.32 (wife of Anila).
	d.	I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Māheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Tṛtīyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).
	r.	I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).
Śiśira	m.	I 6.31 (son of Manoharā).
	m.	56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).
Śiśupāla		I.73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).
	k. m.	139.55 (son of Damaghoṣa and Śrutaśravā); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222.54; 227.45 (attained Siddhi).

Śīghra k. m. I 138.44 (s.r.) (son of Padmavarṇa).
Śīghraga II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin); 12.44 (had a cow's face).
Śuka I. 87.1 (etc. as son of Manu).
Śukāḥ I. 6.51 (born of Śukī).
Śukāṅghri I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Pīṭha and Garbha); 47.16.
Śukī I. 6.50 (born of Tāmrā); 6.51 (Śukas born to).
Śukti I. 202.72 (a measure of weight defined).
Śuktimān mt. I. 55.6.
Śukra s. I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
a planet 7.3 (saluted); 15.28 (Viṣṇu addressed as Lord).
16.16 (saluted in Viṣṇudhyāna); 58.10 (dwells in Āṣāḍha); 58.24 (description of the chariot of); 59.26 (Ṣaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga);59.37(in Pūrvaphālgunī causes Amṛtayoga);59.41(in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things).
66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions).
87.3 (one of the Somapāyins).
87.12 (at the time of Auttama Manu).

	s.	87.57 (at the time of Bhautya Manu).
Śukratīrtha		I. 81.18 (one of the Tīrthas).
Śukrā	r.	I. 56.7.
Śuci	d.	I. 2.15 (an attribute of Viṣṇu).
	m.	5.16 (one of the 3 sons of Svāhā and Vahni).
	m.	87.9 (one of the sons of Auttamaputra).
	m.	87.17 (one of the sons of Raivata Manu).
	's	87.57 (at the time of Bhautya Manu).
	d.	87.59 (Indra at the time of Bhautya Manu).
	k.m.	138.50 (s.r.) (son of Antaka).
	m.	141.10 (son of Bhūri).
Śucigṛdhrikā	w.	I. 6. 50 (one of the daughters of Tāmrā).
Śucidratha	m.	I. 141.2 (son of Citraratha).
Śucipada	d.	I. 2,15 (attribute of Viṣṇu).
Śuddhodana	m.	I. 141.8 (son of Śākya).
Śubhānana	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Śūkara (boar) (a form of Viṣṇu)		I. 13.6 (requested to protect in the *āgneya* direction);
	a place	66.6 (as one of the Tīrthas).
Sūra	k. m.	I. 139.23 (l. r.) (one of the sons of Arjuna).
	k. m.	139.48 l. r.) (son of Vidūratha); 139.50 (3 sons of); 139.51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of).
Śūrasena	k. m.	I. 138.38 (s. r.) (son of Śatrughna).
	k. m.	139.23 (l. r.) (one of the sons of Arjuna).
Śūrpaṇakhā (demoness sister of Rāvaṇa)	w.	I. 143.15 (at Daṇḍakāraṇya, came to devour Rāma and others); 142.13 (whose nose was cut by Rāma).
Śṛṅgavera	(a place)	I. 142.12 (Rāma going to); 143.10 (Rāma going so).
Śṛṅgī	mt.	I. 54.8 (in the north).
Śeṣa		I. 6.54 (one of the chief serpents among the 1000 born to Kadrū); 17.9 (°the serpent worshipped).
Śailāgama		II. 6.16 (at the end of the 3rd month after death Preta entering).

Śailūṣa (an actor) I. 143.50 (Bharata ref. to as).

Śaivya w. I. 139.29 (wife of Vidarbha, gave birth to 3 sons).

Soṇa I. 81.11 (one of the Tīrthas).

Śaunaka s. I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 ("); 47.1 ("); 47.11 (,,); 47.12 (,,); 80.3 (,.); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasiṁhastuti narrated to).

k. m. I. 139.9 (son of Ghṛtsamada).

Sauri d. I. 131.10 (worshipped in Aṣṭamīpūjā).

Śniṣṭi m. I. 6 2 (son of Dhruva, valiant and powerful).

Śmaśruma m. I. 141.10 (son of Dharma).

Śyāmalā d. I. 48.13 (one of those assigned and worshipped in one of the directions).

Śyenā I. 6.51 (born of Śyenī).

Śyenī d. I. 6.50 (one of the 6 daughters of Tāmrā); 6.51 (Śyenā born to).

Śraddhā w. I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to⁰).

Śramā m. I. 6.30 (one of the sons of Āpa).

Śravaṇa I. 59.7 (star of Viṣṇu); 59.22 (one of the ūrdhvamukha star); 59.36 (amṛtayoga caused by Candra is); 136.1 (Śravaṇadvādaśi to be observed when Śravaṇa occurs on Ekādaśī etc.); 59.44 (good for Jātakarma etc.).

Śravaṇāh d. II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about⁰); 7.13 (their creatien; 12 in no.); 7.15 (why they are called as⁰); 8.1 (hearing whom Yama acts).

Śravaṇadvādaśī vr. I. 136.1 (narration of when to be observed etc. of⁰).

Śrānta	m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa a (month)		I. 129.4 (Śridhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
Śrāvasta	m.	I. 138.19 (son of Yuvanāśva).
Śrī	d. w.	I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of^0 etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭamī); 137.16 (worshipped).
Śrījaya		I. 47.26 (a Mālaka type of temple).
Śrīdevī	w.	I. 139.47 (daughter of Devaka).
Śrīdhara (name of Viṣṇu)	d.	I. 8.14; 8.16; 29.1 (Pūjā and Mantras know as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śrāvaṇa); 131.4 (worshipped in aṣṭamī); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śālagrāma of the form of) (saluted).
Śrīnivāsa	d.	I. 30.13 (saluted in a Stotra).
Śrīpati	d.	I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
Śrīpūrṇaka		I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
Śrīphala	a place	II. 28.19 (merit of dying at).
Śrīmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Śrīraṅga	(a place)	I. 81.26.
Śrīvatsa		I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāj a class of temple).
Śrīvatsāṅka	d.	I. 131.14 (worshipped).
Śrīvallabha	d.	I. 30.14 (Śrīdhara saluted as).

Śrīvṛkṣa		I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d.	I.131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas).
Śruta	m.	I. 5.29 (born to Medhā).
	m.	138.31 (son of Bhagīratha).
Śrutakarmā	k. m.	I. 140.38 (l. r) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc. to and Kaikaya).
	m.	140.38 (son of Arjuna and Draupadī).
Śrutañjaya	m.	I. 141.10 (son of Bahukarmaka).
Śrutadevī	w.	I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m.	I. 140.29 (one of the sons of Somāpi).
Śrutaśravā	w.	I. 139.51 (one of the daughters of Śūra); 139.55 (Śiśupāla born to Damaghoṣa and); 141.9 (son of Somāpi).
Śrutasena	m.	I. 140.30 (one of the sons of Somāpi).
Śrutasoma	m.	I. 140.38 (son of Bhīma and Draupadī).
Śrutātmaka	m.	I. 139.2 (a son of Urvaśī and Purūravas).
Śrutāyu	k. m.	I. 138.52 (s. r.) (son of Adhinemika).
Śvaphalka	m.	I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6.55 (one of the serpents).
		I. 47.27 (a Tripiṣṭapa type of temple).
	mt.	I. 54.8 (in the north).
	m.	I. 56.5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains).
Śvetadvīpa		81.7 (one of the Tīrthas).
Ṣaṇmukha	d.	I. 45.33 (installation & worship of; at temples).
Saṁyāti	m.	I. 139.17 (one of the 5 sons of Nahuṣa).
Saṁvaraṇa	k. m.	I. 140.25 (l. r.) (son of Ṛkṣa).
Saṁvartta	m.	I. 93.5 (one of the 14 law-givers).
Samhlāda	m.	I. 6.40 (one of the 4 sons of Hiraṇya-

		kaśipu).
Sagara	k. m.	I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to ^{0}thro' Sumati); (Asamañjas as son of Keśinī and).
Saṅkarṣaṇa	d.	I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32 5 (Viṣṇu is spoken of as existing in 5 forms like^0 etc.); 32 6 (Saluted); 32.16 (is contemplated);32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66 2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
	(a form of Śālagrāma)	I. 45.15 saluted); 45 28 (description of).
Saṅkalpa	m.	I. 6 28 (born to Saṅkalpā).
Saṅkalpā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva).
Saṅkṛti	k. m.	I. 139.17 (l. r.) (son of Jayatsena).
	m.	140.6 (son of Nava).
Saṅkrandana	m.	I. 87.56 (one of the sons of Bhautya Manu).
Saṅgati	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Sañjaya	k. m.	I. 139.15 (son of Pratikṣaya).
	m.	139.40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Sañjāti	m.	I. 140.2 (son of Bahugati).
Satī	w.	I. 5.25 (one of the girls created by Dakṣa; married by Bhava). I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satya	d.	I. 205.66 (Kumāra is spoken to be^0).
	m.	140.27 (l. r.) (a son of Vasu).
Satyaka	k. m.	I. 139.40 (l. r.) (son of Śibi).
Satyakarmā	d.	I. 2.18 (attribute of Viṣṇu).
Satyaketu	k. m.	I. 139.12 (l. r.) (son of Sunīta).
Satyajit	d.	I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

Satyadharmā	k. m.	I. 139.74 (l. r.) (son of Dhṛtavrata).
Satyadhṛti	k. m.	I. 140.14 (l. r.) (son of Dhṛtimān).
	m.	140.20 (son of Śatānanda); 140.21 (was attracted by Urvaśī).
Satyanāmā	s.	I. 87.18 (at the time of Raivata Manu).
Satyabāhu	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
Satyabhāmā	w.	I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
Satyarata	k. m.	I. 138.26 (l. r.) (son of Trayyāruṇa) (later known as Triśaṅku).
Satyaratha	m.	I. 138.54 (son of Rāmaratha).
Satyaloka		II. 1.4 (referred to by Garuḍa as seen).
Satyavatī	w.	I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
	w.	139.6 (daughter of Gādhi, married by Ṛcīka).
	w.	145.5 (wife of Śantanu).
Satyavāk	m.	I. 87 31 (one of the sons of Sāvarṇi Manu).
Satyahita	k. m.	I. 140.28 (l. r.) (son of Puṣpavān).
Satyā (Satyabhāmā)	w.	I. 15.144 (Viṣṇu addressed as dear to⁰).
	d.	87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Satvaśruta	m.	I. 139.35 (son of Aṁśu).
Sadāśiva		I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
Sadṛk (Sadṛkṣa)	d.	I. 6.59 (one of the 49 Marut devas); 6 62 (,,).
Sanaka	s.	I. 5.2 (creation of); 205.131 (is requested to purify).
Sanatkumāra	s.	5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
Sanadvāja	k. m.	I 138.51 (s r.) (son of Ūrjanāmā) (son of).
Sanātana	s.	I. 5.2 (creation of).
Santateyu	m.	I. 140.3 (one of the 6 sons of Raudrāśva).
Santoṣa	m.	I. 5.28 (Tuṣṭi born to⁰).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapiṇḍīkaraṇa (rite performed after death)		I. 212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitṛs feel happy); 16.21-22(by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvarṇi Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samita	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidūratha).
Samīraṇa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇa⁰, Prācīnabarhi married the daughter of ⁰).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śākadvīpa).
Sampāti (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Saṁbhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted): 7.7 (worshipped); 7.8 (saluted): 7.9 (different energies of); 7.11; 10.4 (saluted); 18.18 (worshipped in

		Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioded as black in colour); 37.4 (saluted along with Gāyatrī); 38.2 (worshipped respectively from Mārgatṛtīyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshiping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga tṛtīyā).
	r.	52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
Saryāti	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Sarva	d.	I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
Sarvakāma	m.	I. 138.32 (son of Ṛtuparṇa).
Sarvaga	d.	I. 2.12 (an attribute of Viṣṇu).
	m.	5.10 (one of the sons of Paurṇamāsa).
	m.	140.40 (son of Subhadrikā).
Sarvatobhadra		I. 47.22 (a Vairāja class of temple).
Sarvatraga	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Sarvada	d.	I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
Sarvaduḥkhanivāraṇa	d.	I. 194.3 (an attribute of Viṣṇu).
Sarvadeva	d.	I. 2.43 (attribute of Viṣṇu); 194.22.
Sarvapa	d.	I. 15.14 (an attribute of Viṣṇu).
Sarvaprāṇihṛdisthita	d.	I. 2.12 (an attribute of Viṣṇu).
Sarvabhūtabhavodbhava	d.	I. 223.6 (an attribute of Viṣṇu).
Sarvabhūtahṛdisthita	d.	I. 15.13 (a name of Viṣṇu).
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhipati	d.	I. 12.4 (an attribute of Viṣṇu).
Sarvalokeśvareśvara	d.	I. 2.37 (an attribute of Viṣṇu).
Sarvavyāpī	d	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 („)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 („); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshipded in the Maṇḍala of⁰); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Sṛñjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 (⁰ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrājit).
Sahasrākṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasrāṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sahya, Sahyādri	mt.	I. 55.6; 81.27.
Sāṅkhya		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sāttvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of)
Sātyaki	k. m.	I. 139.40 (l. r.) (son of Satyaka).

Sādhyā w. I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛśāva); 6.26 (Sādhyās born to).
Sādhyāḥ I. 6.26 (born to Sādhyā).
Sāntapana (an atnnement) I. 214.10 (observance of); 214.13; 214.48.
Sāndīpanī m. I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
Sāmaveda I. 215.12 (taught by Vyāsa to Jaimini).
Sāmba k. m. I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
Sāraṇa I. 139.57 (son of Revatī and Balabhadra).
Sāvitra I. 46.8; 59.4 (lord of star Hasta).
Sāvitrī I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Haṁsa becomes pure by); 83.10 (worshipping⁰ in midday is fruitful); 205.67 (worshipped while doing Homa); 205.68 (no fear for one who worships); 206.37 (offening of water to).
Sahañji k. m. I. 139.21 (l. r.) (son of Kunti)
Siṁha d. I. 11.35 (as an attribute of Viṣṇu);
archit. 47.26 (a Mālaka type of temple).
Siṁhala I. 55.4 (one of the Dvīpas); 69.24 (*muktas* obtained from); 69.38 (the people of ; their method of tesing Muktaka); 69.38 (the method of wearing Mauktika, as followed by people of); 70.3 (mythological reference to fall of Ratnabīja in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eys of the demon falling at).
Siṁhikā w. I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
Siddheśa (śvara) I. 83.17 (at Gayā; merits of worshipping); 86.32 („).

Sinīvālī	w.	I. 5.11 (one of the daughtars of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Sīradhvaja); 52.25 (greatness of); 142.17 (did not think anyone but Ṛāma while at Rāvaṇa's abode); 142.18 (a Pativratā like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativratā dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅgurīya to); 143.33 (gave the *veṇīratna* to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with^0).
Sīradhvaja	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvaja).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukālina	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpeśvara, Bhavya).
	k. m.	139.12 (l. r.) (^{0}ka) (son of Śuvibhu).
Sukumārī	r.	I. 56.15 (in Śākadvīpa).
Sukṛti	s.	I. 87.40 (at the time of Dharmaputra Manu).
	k. m.	140.12 (l. r.) (son of Pṛthu); 140.13 (Vibhrāja, as son of).
Suketu	m.	I. 87.9 (one of the sons of Auttama Mauu);
	k. m.	138.45 (s. r.) (son of Nandivarddhana).
Sukṣetra	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sukha		I. 5.30 (born to Ṛddhi).
Sukhada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugrīva	m.	143.24 (Rāghavaś friendship with); 143.26 (send monkeys in search of Sītā); 143.38 (Rāma goes to Laṅkāpurī with); 142.14 (Rāma returns to Ayodhyā with).

Sugrīvī	w.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.52 (Pakṣigaṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāḥ	m.	I. 5.15 (one of the sons of Vasiṣṭha and Ūrjā).
	s.	87.10 (at the time of Auttama Manu).
	d.	87.33 (people of heaven at the time of Sāvarṇi Manu).
	s.	87.48 (at the time of Dakṣaputra Manu).
	m.	139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called° in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutīkṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (°cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted);
	k. m.	138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śālagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śatānīka).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayantī thro' Kalmāṣapāda).
	m.	140.22 (son of Cyavana).
Sudeva	m.	II. 17.24 (a vaiśya in the city of Vaidiśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protection).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Sudhīra	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m.	I. 138.9 (s. r.) (son of Rājavardhana).
	k. m.	138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m.	I. 141.6 (son of Manudeva).
Sunadā	w.	I. 28.10 (worshipped).
Sunaya	k. m.	I. 138.56 (s. r.) (son of Ṛtaḥ).
	m.	141.3 (son of Pāriplava).
Sunāmā	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w.	I. 6.1 (birth of Dhruva to Uttānapada and^{0}).
	k. m.	139.11 (l. r.) (son of Sannati).
Sunīthaka	m.	I. 141.2 (son of Suṣeṇa).
Sunīlaka		I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m.	I. 87.52 (one of the sons of Raucya Manu).
Sundarasena	k. m.	I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śivarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m.	I. 141.7 (son of Antarīkṣa).
Supārśva	k. m.	I. 138.52 (s. r.) (son of Śrutāyuḥ).
	k. m.	138.55 (s. r.) (son of Suvarcas).
	k. m.	140.15 (l. r.) (son of Dṛḍhanemi)
Suprajā	w.	I. 6.23 (one of the daughters of Dakṣa married by Kṛśāsva).
Suprathā	w.	I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
	w.	6.45 (one of the daughters of Svarbhānu).
Subala	m.	I. 87.9 (one of the sons of Auttama Manu).
	m.	141.11 (son of Sumatī).
Subāhu	k. m.	I. 138.8 (s. r.) (son of Śatrughna);
	m.	143.6 (demon killed by Rāma, while guarding Viśvāmitra's sacrifice).
Subrahmaṇya		I. 12.5 (saluted).
Subhadra	d.	I. 28.2 (one of the Dakṣas)
Subhadrā	w.	(sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 („).
	w.	139.62 (wife of Aniruddha).

Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Bālakhilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dṛḍhasenaka, who were called Bārhadrathas).
Sumatī	w.	I. 138.29 (birth of 60000 sons to Sagara and⁰).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣṇi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interlouctor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣitā	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati (Indra)	d.	I. 12.4 (saluted).
Surāri	d.	I. 87.49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayuji when Sun is there).
Sureśvara		I. 45.20 (a type of Śālagrāma).
Sureśvarī	d. w.	I. 81.27 (at Sahyādri).

Suvarcā	m.	I. 87.39 (one of the sons of Dharmaputra Manu).
	k. m.	138.55 (s. r.) (son of Svanara).
Suvarṇa		73.17 (as a measure of weight equal to 16 Māṣas).
Suvibhu	k. m.	I. 139.12 (l. r.) (son of Vibhu).
Suvistārā	d. w.	I. 197.8 (contemplated upon).
Surata	m.	I. 141.10 (son of Kṣemya).
Suśarmā	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Suśānti	k. m.	I. 140.17 (l. r.) (son of Śānti).
Suśīlā	d. w.	I. 28.11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k. m.	I. 138.55 (s. r.) (son of Supārśvata).
	s.	142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
	m.	I. 145.42 (son of Viśvāmitra).
Suṣeṇa	d.	I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayuji when sun is there).
	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
	m.	I. 141.2 (son of Vṛṣṇimān).
Suhotra	k. m.	I. 139.3 (l. r.) (son of Kāñcana).
	k. m.	I. 139.8 (l. r.) (son of Kṣatravṛddha) (3 sons of).
	k. m.	I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
	k. m.	I. 140.26 (l. r.) (son of Sudhanu).
	k. m.	I. 140.40 (l. r.) (son of Vijayī).
Sūcaka	m.	II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hance known as); 12.44 (etc, one of the forms of

the Pretas, which they got as a result of their past actions).

Sūrya d. I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for *namasakāra* etc.); 7.11 (Pavitrārohaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 („); 11.41 („); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaiścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryārcana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (⁰maṇḍala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsanā); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 („); 39.5 (⁰Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas asigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by *apsaras* etc); 60.8 (*siṁha,* his Kṣetra); 81.12 (at Jambūsāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 („); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);

		142.23; 142.24; (eager to devour the rising); 205.61 (reference to demons named Mandeha; 205.62 (destroys those who do not perform Sandhyopāsanā); 206.32; (mode of doing Japa of Mantras on); 47.2 (as denoting the number twelve); 67.33 (one of the Nāḍīs).
Sṛñjaya	k. m.	I. 138.12 (l. r.) (son of Dhūmrāśva).
	k. m.	138.53 (s. r.) (son of Supārśva).
	k. m.	139.66 (l. r.) (son of Kālañjaya).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Setu	k. m.	I. 139.64 (l. r.) (son of Druhya).
Setubandha	a place	I. 52.7 (merits of bathiag at).
Senajit	d.	I. 6.60 (one of the 49 Marut devas); 58.14 (is the master in Kārttika).
	k. m.	140.11 (l. r.) (son of Viśvajit).
	m.	141.8 (son of Bāhula).
	m.	141.10 (son Śrutañjaya).
Saiṁhalika		I. 69.23 (one of the 8 types of muktas).
Soma (moon)	d.	I. 5.12 (one of the sons of Atri and Anasūyā); 6.29 (one of the Vasus); 6.30 (Varccā was son of); 6.37 (27 wives of); 7.3 (saluted); 11.17; 17.5; 23.10 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.44 (worshipped); 39.10 (worshipped); 39.14 (saluted); 40.11 (saluted); 43.9 (one of the Devatas who reside in the threads of the Pavitra); 46.7 (one of the Devas assigned outside in Vāstu); 58.22 (his horses and chariot); 59.2 (Ilvalā as star of); 59.40 (in Citrā causes Viṣayoga); 60.1 (Daśa periods of); 60.3 (Daśā confers Sukha); 60.7 (Karkaṭa as is Kṣerta); 62.14 (merits of the day of); 62.15; 67.9 (the Vāmanāḍī is said to be controlled by); 84.11 (requested to protect); 89.31 (the manes said to float

		in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 (⁰vaṁśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of⁰).
Somaka	r.	I. 56.3 (at Plakṣadvīpa).
	m.	140.23 (son of Sahadeva) (2 son of).
Somakuṇḍa		I. 83.68 (at Gayā; benefits of bathing at).
Somatīrtha (at Gayā)		I. 83.24 (merits of performing Śrāddha at).
Somadatta	m.	I. 138.13 (son of Kṛśāśva);
	m.	140.34 (son of Vāhlīka).
Somanātha	d.	(a form of Śiva) I. 81.4 (at Prabhāsa, a Tīrtha); 86.30 (merits of worshipping).
Somapada		I. 83.51 (merits of bathing at).
Somapāḥ	d.	I. 89.40 (one of the clans of manes).
Somānaka		I. 74.3 (description of; a type of Puṣparāga).
Somāpi	k. m.	I. 140.29 (son of Sahadeva); 141.9; 140.30 (sons of⁰).
Saugandhika (a place)		I. 70.6; 70.12 (Padmarāgas from nature of).
Saudāsa	k. m.	I. 140.22 (l. r.) (son of Sudāsa).
Saubhari	s.	I. 138.23 (married the 50 daughters of Bindumahya).
Saumya (Budha)	d.	I. 59.40 (in Rohiṇī causes Siddhayoga); 62.13; 67.3 (in Vāmanāḍī; good for action); 197.9 (resembles Indranīla in colour).
Saurabha	s.	I. 87.40 (at the time of Dharmaputra Manu).
Saurāṣṭra		I. 64.17 (Vajras at); 68.18 (quality of Vajras at).
Saurāṣṭrika		I. 69.23 (one of the 8 types of Muktāphalas).
Sauri	d.	II. 6.21 (brother of Yama; ruler of Citranagara).
Sauripura		II. 6. 10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45.33 (worshipped in Vāstupūjā); 134.3 (the rice-paste image of

		the enemy to be cut and offered to); 198.2 (saluted).
	wk.	215.18 (said to be the 3rd Upapurāṇa uttered by Kumāra).
Stambhini	d. w.	I. 198.10 (worshipped in Tripurāpūjā).
Sthaṇḍileyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Sthaviṣṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Snāna (bathing)		I. 205. 105-110 (description of 8 kinds-Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarṣaṇa, Mārjana, Ācāmana and Avagāha).
Spha(ā)ṭika	gem.	I. 68.10; 68.44 (experts make immitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmaragas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73 9 (a Vijāti of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
Sphūrja	d.	I. 58.16 (dwells in solar region in Pauṣamāsa).
Smṛti	w.	I. 5 11 (wife of Aṅgirasa; their children).
Syonāka (a kind of pulse)		I. 76.2 (Vaidūrya resembles).
Svakarmāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
Svakṣetra	m.	I. 141.9 (son of Nirmitra).
Svadharmāṇaḥ	d.	I. 87.37 (were enemis of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like°); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

Svadhā	w.	I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
Svadhājit	k. m.	I. 139.38 (l.r.) (son of Sumitraka).
Svadhāma	s.	I. 87.18 (at the time of Raivata Manu).
Svadhāmānaḥ	d.	I. 87.11 (one of the Devagaṇas at the time of Auttama Manu).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Svanara	k. m.	I. 138.55 (s. r.) (son of Svāgata).
Svabhānara	k. m.	I. 139.66 (l. r.) (son of Anu).
Svayambhoja	k. m.	I. 139.49 (l. r.) (son of Pratikṣatra).
Svaromāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
Svarga	heaven	I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarṇaromā	k. m.	I. 131.49 (s. r.) (son of Mahāromā).
Svarbhānu	m.	I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
Svastika		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Svāgata	k. m.	I. 138.54 (s.r.) (son of Upagupta).
Svātī (a star)		I. 59.5 (of Vāyudevatā); 59.19 (is a Pārśvamukha star); 59.37 (Amṛtayoga caused by Śanaiścara in°).
Svāyambhuva	m.	I. 5.18 (°Manu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
	d. Brahmā	89.56 (saluted by Ruci).
Svāhā	w.	I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
Haṁsa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śāntaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of all sins); 47.26 (a Mālaka type of temple).
Hanumant		143.29 (crosses the ocean after hearing words of Sampāti); 143.33 (receives the

		Veṇīratna from Sītā); 143.34 (destorys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laṅkā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
Haya	m.	I. 139.19 (son of Śatajit).
Hayagrīva	d.	I. 13.8 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon); 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvāhana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (^{0}pūjā);
(a śālagrāma)		45.23 (description of).
Hayaśirā	w.	I. 6.45 (one of the daughters of Svarbhānu).
Hara (Śiva)	d.	I. 2.40 (as an interlocutor); 5.16 („); 5.18 („); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 („); 33.5 („); 34.26 („); 39.9 („); 39.12 („); 39.13 („); 39.17 („); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 („); 42.1 („); 42.11 („); 43.5 („); 43.33 („); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 („); 56.11 („); 59.42 („); 62.1 („); 66.20 („); 67.1 („); 175.1; 177.21; 177.57 („); 177.72 („); 177.73 („); 182.2 („); 183.14 („); 185.37 („); 187.1 („); 187.12 („); 189.5 („); 189.10 („); 192.11 („); 192.18 („); II. 4.43. See also Śiva.
	d.	6.35 (one of the Rudras).
Hari (Viṣṇu)	d.	I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehide of); 3.6; 3.7; 3.8; 4.10 (as destroyer

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 („); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 („); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Saṅkarṣaṇa etc.); 33.2 (Pūjā to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahākāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 („); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incar-

		nation, protects the races, destroying the Daityas, and propagates Vedadharma); 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇāvatāra); 144.6 (8 wives of° Satyabhāmā etc.); 144.9 (fight between Śaṁkara° and°); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 (,,); 178 (,,); 178.2; 179 (as an interlocutor), 180("); 181 ("); 182 ("); 183 ("); 184 ("); 185 ("); 186 ("); 187 ("); 187.12 (is saluted daily); 188 (as an interlocutor); 189 ("); 190 ("); 191 ("); 192 ("); 193 ("); 194 ("); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras)*; 195 (as an interlocutor); 196 ("); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all°); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222·5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).
	m.	I. 139.28 (one of the 5 sons of Rukmakavaca); 139.59 (marries 16000 wives).
	m.	I. 141.3 (son of Nṛpañjaya).
	mt.	I. 55.2 (in the south & west); 56.9 (in Kuśadvīpa).
	(a form of Śālagrāma)	I. 45.13
Harīta	mt.	I. 56.5 (at Śālmaladvīpa).

	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
	k. m.	I. 138.24 (s. r.) (son of Yuvanāśva).
	k. m.	I. 138.27 (s. r.) (son of Rohitāśva).
Haridvāra	a place	I. 81.2 (river Gaṅgā at).
Harivarṣa	m.	I 54.10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa).
Hariścandra	m.	I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
Hareśvara	d.	I. 185.14 (Śiva addressed as an interlocutor).
Haryaṅga	k. m.	I. 139.72 (l. r.) (son of Campa).
Haryaśva	k. m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
	k. m.	138.25 (s. r.) (son of Anaraṇya).
	k. m.	138.46 (s. r.) (son of Dhṛṭaketu).
	m.	140.18 (son of Arka).
Havirdhāna	m.	I. 6.9 (son of Antardhāna in the line of Uttānapāda).
Haviṣmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	s.	87.40 (at the time of Dharmaputra Manu).
	s.	87.43 (at the time of Rudraputra Manu).
Haviṣya	s.	I. 87.43 (at the time of Rudraputra Manu).
Havi (Laji)ṣyanta	m.	I.87.26 (one of the sons of Vaivasvata Manu).
Havuṣkadhi	m.	I.87.14 (one of the sons of Tāmasa Manu).
Havyakavya	s.	I. 87.36 (at the time of Dakṣa Sāvrṇi Manu).
Hasta (tā)	a star	I. 59.4 (star of Sāvitṛ); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a *pārśvamukha* star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for *jātakarma* etc.).
Hastimukha	d.	I. 129.22 (one of the Names of Gaṇapati. worshipped).
Hastī	m.	I. 140.8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I. 69.23 (one of the 8 kinds of Muktāphalas).
Hārīta	m.	I. 93.6 (one of the law-givers); 147.48 (critical days in *sannipāta* fever according to).

Hāhā (A gandharva)	d.	I. 58.9 (dwells in *Bhāskaramaṇḍala*, in *jyeṣṭha*).
Hiḍimbā	w.	I. 140.39 (wife of Bhīma).
Hitāśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabiting the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiraṇyakaśipu	m.	I. 6.39 (born to Diti); 6.40 (4 sons of); 142.7 (Viṣṇu in the form of Narasiṁha, kills).
Hiraṇyagarbha		I. 194.11 (Viṣṇu addressed as).
Hiraṇyanābha	m.	I. 138.42 (son of Viśvasaha).
Hiraṇyaromā	s.	I. 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (Viṣṇu assumed the form of boar and killed).
Hiraṇvān	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambudvīpa).
	mt.	55.1 (situated in south east).
Hutabhuk (Fire-good)	d.	I. 78.1. See Hutāśana below.
Hutahavyavaha	m.	I. 6.31 (son of Druhiṇa, in the line of Uttānapāda).
Hutāśana (Agni)	d.	I. 51.18 (one wishing for wealth to propitiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of Svayambhoja).
Hṛṣikeśa (a mame of Viṣṇu)	d.	34.1 (addressed by Rudra as an interlocutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold	I. 69.38 (used in wearing *mauktika*);
	m.	139.69 (son of Ruṣadratha).
Hemaka		I. 69.23 (one of the 8 kinds of Muktāphalas).

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Hemakūṭa	mt.	I. 54.8 (in the south); Cf. Hemaśaila below.
Hemacandra	k. m.	I. 138.11 (s. r.) (son of Viśāla).
Hemaśaila	mt.	I. 56.9 (in Kuśadvīpa).
Haihaya	k. m.	I. 139.19 (l. r.) (son of Śatajit).
Hrasvaroman	m.	I. 139.49 (son of Svarṇaroman).
Hrāda	m.	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu).
Hrī		I. 28.8 (woshipped).

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